



85-1  

---

15-

THEOLOGICAL SEMINARY.

Princeton, N. J.

*Case,*

*Shelf,*

*Book,*

I

7

RL





## DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

---

---

FEBRUARY, 1857.

---

---

The Second Thousand.

WE have received another instalment of one thousand dollars, as part of the Christmas offering for Missions, of John Knickerbacker, Esq., of Waterford, New-York. The donor sent his check for \$2,500 dollars to the Rt. Rev. Bishop Potter, of New-York, to be distributed for Missions, at his discretion. The Bishop has been pleased to appropriate for our General Domestic Missions the sum of one thousand dollars, for which we are truly thankful. We rejoice, too, with the venerable donor, "that he is able thus willingly to offer unto the Lord his God," and we pray, and doubt not, that in the offering he will be comforted and blessed. We remember Mr. Knickerbacker as an esteemed neighbor and friend of many years. He was long the useful and faithful Treasurer of the Bible and Prayer Book Society of Albany and its vicinity, and thus has been brought in close contact with the spirit and

the work of the Northern Missionary Convocation of the Diocese of New-York. There may have been, then, some connection between these employments and associations, and the noble missionary offering which it is our privilege to acknowledge and record. If so, it is not the only good thing of which the Northern Missionary Convocation has been the means and the occasion. While such are its fruits, may it go on and prosper. But we strongly suspect a nearer cause had something to do with this timely offering. We know that our excellent Provisional Bishop was in that part of the Diocese not long before; and as he is in the habit of dropping "words in season" by the way, like seeds, which may spring up and bear their fruit; so it may have been in the present instance. But whatever the cause, or whoever the instrument, the deed is blessed and the fruit is good. As such we welcome it, as a signal instance of well-placed confidence by a devout and earnest layman in his Bishop, as a timely offering for the sacred cause of Missions, and as a blessed fruit of Christian principle and heaven-born charity. May its light so shine that it may be seen and followed, "provoking many others to love and good works," and bringing to the cause of Missions many a noble, free-will offering of gratitude and love.

Who will come next on the list of *thousand dollar donors* for the current year? We want some *ten* or *twelve* more. But as the Church is large and her means are great, we do not despair of obtaining some more, if not all the number of the ten or twelve. But who will be *the next*?

## Kansas and Nebraska.

WE place on record with pleasure the following letter, addressed by the venerable presiding Bishop to the Rt. Rev. Bishops Kemper and Lee of Iowa, who have both signified their assent to the proposal made, and have assumed the charge contemplated—the Domestic Committee assuming the payment of their travelling expenses. In this arrangement, so obviously within the spirit of the Canon, and made so kindly and wisely by Bishop Brownell, we doubt not the whole church will cordially acquiesce. It provides for the episcopal supervision and care of those important territories, and opens up a new and interesting field for Missionary effort. But in the present state of our funds, while we would not retrench, we cannot enlarge our operations and liabilities, unless with the positive and tangible assurance of a corresponding enlargement in our receipts and resources. Here, then, is a new and stirring motive for an increase of zeal and liberality in our behalf. Who is ready, then, to give and send us, *in addition to*—not *instead of*—what we now receive, such means as will enable us to meet the urgent calls which already come to us, both from Kansas and Nebraska? Every month of delay is fraught with danger and loss. Let the Church, then, be prompt to provide us with means, and we shall not be slow to use them, soon and well, for the good of the Church and the glory of God.

“HARTFORD, NOV. 11, 1856.

RT. REV. AND DEAR BROTHER :—The adjournment of the late General Convention has left the new Diocese of *Kansas and Nebraska* in an anomalous condition, in regard to Episcopal supervision. By the 10th Canon of 1853, the Presiding Bishop is authorised to fill a vacancy in such a Diocese, when occasioned by the death or resignation of a Missionary Bishop. But the peculiar condition of the present vacancy seems to be a “*casus omissus*,” in framing the Canon referred to.

As presiding Bishop, I am not disposed to assume the exercise of questionable authority, in the present contingency. But as I consider the interests of the Church to be deeply involved in the Episcopal supervision of these Territories, I take the liberty of making a *suggestion*, in the

carrying out of which I think there would be a very general acquiescence of the Church, and which seems to be in consonance with the *spirit* of the Canon referred to.

My *suggestion* is, that you take upon yourself the Episcopal charge of the Territory of Nebraska ; and that Bishop Kemper should take the Episcopal charge of the Territory of Kansas ; and that the Domestic Committee of the Board of Missions make appropriations to pay the travelling expenses.

It would not be advisable to attempt the complete organization of these Territories by the appointment of Standing Committees. The Clergy who officiate there may continue their relation with the Dioceses to which they are now canonically attached, or they may be regularly transferred to your respective Dioceses. In this way a proper discipline may be preserved, while your Episcopal influence may be as effectually secured as if you were regularly and canonically appointed to your charge.

I shall communicate this letter, and also a similar one addressed to Bishop Kemper, to the Domestic Committee of the Board of Missions ; and if that body shall approve of my suggestions and advice, and make the necessary provision for the payment of your additional travelling expenses, they will forward it to you ; and I hope, for the sake of the Church, that you will not hesitate to take your share of the responsibility, by entering promptly on the labors of the Mission proposed to you. And may the Great Head of the Church vouchsafe abundant blessings on yourself and on your labors.

Your affectionate friend and brother in the Church,

T. C. BROWNELL,

*Bishop of the Diocese of Connecticut.*

To the Rt. Rev. BISHOP LEE, of Iowa.

### **Earnest Appeal for Kansas.**

THE following letter to the Secretary, tells its own story, and pleads its own cause. It is from a female member of the Church, who, in position and associations, might speak with power to many whom God has blessed with ample means, and warm and liberal hearts. Though separated from her husband, far and long, she does not brood in sullen sorrow over the trials of such an absence ; but with a true Christian heart, seeks to stir up the Church to do its duty to that new and opening region, where her heart so often fondly dwells. If we could add any force to an appeal so simple, earnest, and



truthful, we would say to all who read it, "Do what you can to meet its claims, and to reward its earnest zeal." Such interest and prayers can never be in vain. There is hope for Kansas, when the daughters of Jerusalem look to her spiritual interests so kindly and so warmly. May those good lots soon see a Church arise, in fair proportions, and with open gates, to bless the country round, and send up its sweet and grateful incense to the God of Heaven!

But to the letter, and *the earnest plea* :

—————, Jan. 11, 1857. ¶

DEAR SIR :—My husband (Mr. —), whom you met at my mother's (Mrs. —'s), some time since, is now in Kansas. He, as well as myself, is much interested in planting our Church there. He writes me, "He has already procured two fine church-lots, valuable property, with this view, and deeply desires that a move might be made at once in New-York, for funds to build. The ground is already occupied by other denominations." Why is it, then, we are behindhand? Will not this appeal reach some generous hearts, that they may give of their abundance? Perhaps, through the Spirit of Missions, this *earnest appeal* may, by our gracious God, work its way silently, prompting at least an effort to the glory of His holy name. The very deep interest I feel in behalf of this mission, will, I hope, be some apology for intruding on your time.

With great respect,

MRS. ——— ———

### A Voice from Texas.

THE following letter to the Secretary, from a female member of the Church, will best make its own case known; and will, we hope, meet with an early response from some clergyman suited to the place and the work. It comes from a lady of influence and earnestness, who has already shown a deep and active interest in the Church in Texas. May her interest and zeal be crowned with meet success.

MARSHALL, TEXAS, December 31, 1856.

REV. AND DEAR SIR:—I think the best proof I can give, of my gratitude to the Committee for their kindness in granting my request, is to show you that the favor has not been ill bestowed, and also to trouble you again.

The Parish here has been organized, and, I think, promises well. On next Sunday a new one is to be organized near Port Caddo. This is in one of the pleasantest settlements in Texas. It contains many wealthy planters, some of whom are devotedly attached to the Church. They are very anxious to get a minister who will take charge of the parish, and also of a school—either the male or the female school. They have applied to one or two ministers, who have refused. I suggested to them that you would be the best person to whom to apply, on account of your acquaintance with most of the clergymen who had anything of a missionary spirit. Any one who would be willing to take the post, would be sure of a good salary, a house free of rent, separate from the school-rooms, a healthy location, and the society of refined and intelligent persons. They could write directly to Dr. J. M. Sanders, Port Caddo.

Mr. Albert will hold service there twice a month until a clergyman be procured. They promise to erect a neat brick church near Port Caddo, if they can get a minister.

Here the vestry are taking steps to procure a lot, with the view of putting up a brick church before long. We have as good a choir as I ever wish to hear. The chants, psalms and hymns are sung in four parts, to simple music by the choir, sitting in the midst of the congregation.

With many apologies for trespassing again upon your valuable time, I remain, with great respect, your sister in the Church,

---



---

### Self-Denial Our Great Want.

WE were about to write something on the importance of self-denial, in its bearing on our Missionary, and other benevolent operations, when we met with the following in the first number of the Monitor, which will come with weight to his fellow-churchmen of the laity, from its able and excellent editor. We commend it to the earnest attention of all our readers. If the members of the Church will only act on its suggestions, there will be no lack either of money or of men. The inspired precepts, "Let this mind be in you, which was also in Christ Jesus;" and "Look not every man on his own things, but every man also on the things of others," are, in the design of God, the life and example of Christ, and the experience of His faithful followers, "*one and inseparable.*"

"One of the greatest difficulties with which the Church has to contend at this time, is the want of money. Another, is the want of men. Both

may be summed up in a single phrase, when we say that the great want of the Church is the spirit of self-denial among her members. All the institutions of the Church are in pressing need of aid, both material and personal. Material aid can only be supplied by the voluntary contributions of the members of the Church. We, therefore, think it no inappropriate commencement of the career of the Monitor, to admonish our brethren on the subject of self-denial. We do not confine our admonition to the rich, for the poor also can contribute something in the way of material aid; and if they cannot, they can give personal aid. Neither can, however, be given by any one without self-denial.

The true difficulty in the way of the Church is, that men shake off to her the mere superflux of their wealth, the crumbs which fall from rich men's tables. They thus treat their mother as though she were one of their dogs, or at least a beggar at their door. It was in a very different spirit that the early Christians gave. St. Paul, in the eighth chapter of the second Epistle to the Corinthians, praises the Churches in Macedonia; because "in a great trial of afflictions, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. "For," continues the Apostle, "to their power I bear record, yea, and beyond their power, they were willing of themselves, praying us, with much entreaty, that we would receive the gift and take upon us the fellowship of ministering to the saints." American Churchmen, as a class, are rich. Who among them imitates the Macedonians? Who denies himself any thing that he may give to the Church? Is there any true liberality without self-denial?"

---

## Georgia.

*Rome--Rev. W. H. Clarke.*

THE position is of much importance to the Church, being the only one at which her services are regularly sustained, in a section of country more than one hundred miles in diameter. Rome is comparatively new, and its population, although becoming more settled every year, is still quite changeable, persons coming and going, as their temporal prospects seem to require. These changes sometimes bring in families whose presence and influence tend to strengthen the Church, and sometimes remove from us those on whom she greatly depends for support. At this time both my wardens contemplate moving elsewhere, with their families, in the course of a few months.

Aside from these hindrances, I have been much encouraged since I came here, by the interest taken by most of my people in their own spiritual growth, and the prosperity of our Divine Master's kingdom.

The Bishop of the Diocese has lately made us a very pleasant and profitable visit, spending nearly five days at this place and Cave Spring, sixteen miles distant. During his stay with us he called upon every Episcopal family in the neighborhood, to encourage his people, one by one, in the discharge of their duty. On the sixteenth Sunday after Trinity, he confirmed a most interesting class of *ten* persons, all in the prime of life, and admitted *eleven* to the Holy Communion, in St. Peter's Church, Rome—making *twelve* new communicants in this parish within six months. This increase in the number of communicants is hardly more cheering than the increasing tokens of a right spirit at work among most of those who meet, from time to time, at the table of the Lord. There are also, now and then, indications that persons hitherto strangers to our ways, are looking upon the Church with a degree of favor, thus encouraging us to plow and sow in hope.

I have been much aided for a few months past, by the sojourn in my parish of the Rev. C. T. Quintard, M. D., of the Diocese of Tennessee. Through his kindness in supplying my place, I have made occasional visits to Cave Spring. The congregations at this place are always large and attentive, although made up, for the most part, of those whose denominational views are very decided, and who come to hear what we have to say, rather than to learn "the way of the Lord more perfectly." The church edifice, erected through the exertions of the only Episcopal family in that vicinity, is very complete in all its parts and furniture. This station has been vacant for some time; the Missionary sent there has lately died, and was never well enough to officiate. I shall do what I can to supply it, until some better arrangement is made. The only candidate for confirmation and the Holy Communion, was unavoidably absent from Church on the occasion of the Bishop's late visit.

---

Florida.

*St. Augustine—Rev. A. A. Miller.*

I MUCH regret that my annual report must be so devoid of interest, beyond the mere statistic details. Sickness for three months past has so prostrated me, that I have been able to do little work, and finally have come north, much sooner than I intended, as a last resort for the recovery of strength. The Mission Parish has continued prosperous, as when I sent my last report; and it is chiefly in reference to my work in the vicinity, that I have felt my inability. My good brother at Jacksonville, the Rev. W. W. Bours, has in good part supplied my deficiency in such duties, and also kindly officiated for me several times at St. Augustine, without an exchange.

St. Mark's Church, at Pilatka, is completed, and they need a missionary. I have visited there twice, administered the Holy Communion, and held two services each time.

Our poor Diocese still calls loudly for help. It needs missionary aid to double the present amount; and I trust our excellent Bishop may make such an appeal at the triennial meeting, as may secure such an appropriation.

---

## Tennessee.

### *Louisville—Rev. R. Shepherd.*

You will be aware, from the Bishop's address, that Louisville was first visited for holding divine service, only a year ago. It is a small town on the Tennessee river, containing a population of about six hundred adults and two hundred and fifty children. They were, up to the time of our visit, nearly altogether, as far as I could learn, without the knowledge of our Church and her principles. But since that time I have directed my chief attention to that portion of my mission, with a confident hope that if I adapted myself to the exigencies of the place, and made a fair and straightforward use of the weapons which the Church put into my hands, I could, by the blessing of God, pull down the prejudices which were so deeply rooted in the minds of the people here against our communion, and plant thereon an Episcopal Church which would, in after ages, reflect the light which she has derived from the past, of liberty, knowledge, and true piety.

I have not, thank God, been so far disappointed, although it was predicted by many, both in and out of the Church, that it was impossible to build up a Church of our communion in Louisville.

We have, notwithstanding, made a commencement. Articles of association have been signed for a church, and a vestry formed; an eligible site has been obtained, and a contract made for one hundred thousand brick, and commenced with for the Church, which will (D.V.) be put up early next spring.

We only want about five hundred dollars more (and if some of the northern clergy had been faithful to their word, we should not have wanted that) to carry it entirely through without debt or incumbrance. I am also devoting a portion of my time to Chillowee, a place distant of about twenty-five miles from Louisville, where I have five communicants. But I do not anticipate that a Church will be erected here for some time to come, if at all, as the place is small and likely to remain so.

Since last summer I have officiated in East Tennessee seventy-three times; baptized four children—one at Chillowee and three at Louisville,

and had one funeral. From fifteen to twenty persons have signified their intention of becoming members of our Church at Louisville, and as soon as the church is built they wish to be formally admitted; and about as many children, if not more, they prefer to reserve to the same time, to be baptized.

---

*Franklin—Rev. M. S. Royce.*

SINCE my October Report all things have gone on at this station in their usual course, with but one exception, which I will narrate.

When the free school, of which I have previously informed you, was commenced, I was allowed to use a room, belonging to the masons, as a school-room, *free of charge*. Some three or four weeks since, on a second application for the use of the room for next year, the request was *denied*, and we were left without a place for the school. Fortunately, the lot on which the Church stands was large enough to allow a school-house to be built in the rear of the Church; and some of my friends, thinking the refusal of the house by the masons savored somewhat of persecution, subscribed money enough in two or three days to put up a neat and comfortable school house, which is now nearly finished. The money to build the house was mostly raised from persons not of the congregation, and may be considered as a substantial expression of approbation of the work which this school is designed to accomplish. I think nothing could have happened so well calculated to bring the school into favorable notice and make friends for it, as the refusal of the room previously occupied, and the building of a house expressly for its use. Now, with a house of our own, and the means pledged to carry it on, I think we may regard the *free Church School* as a *permanent Institution*.

---

Kentucky.

*Paris—Rev. J. A. Merrick.*

Our work here is steadily, though slowly, making sure progress. Slow as it is, however, its rate of progress is proportionally greater than that of the diocese.

You can scarcely form an idea of the sad state of things in this part of the country. Oft my heart aches at the prospect, and the only thing that keeps me here, to my own disadvantage, is the Spirit that led one faithful prelate to say of another field,—“If, at the Day of Judgment, I find

that I have been the means of saving one poor soul, I shall count all my earthly labors amply recompensed."

Here we have uncommonly poor kind of material to work upon, and I speak with some confidence, after having tried Missionary labor on both sides the Mississippi, among whites and aborigines. This material is composed of elements (chiefly Campbellite and other Anabaptistic heresies,) so powerful in their hold upon the popular mind, and so widely disseminated, united with a bitter opposition to the Church, that we feel it to be no little triumph whenever we secure even one soul from those evils. Another obstacle is almost peculiar to Kentucky, one that has, in other days, given it a very dubious kind of repute. It is an exhibition of temper, boasted of as "*true nobility of character*," which, instead of doing good for evil, exhibits the retaliation of evil for evil. Its effects are seen in the general want of parental discipline, and in the utter contempt of the administration of law, from the lowest to the highest, in retaliation of even the most trifling offences. This principle of action I have heard repeatedly avowed, even by the hoary head and in the *Court of Justice*. But, of course, it is *exhibited* only when the wind is contrary, and the evil is scarce as common now as in the past generation—that of pistols and bowie-knives in every one's pocket.

This is the *basis* upon which the character of the present generation is built, and which can be removed, and is being removed, only by the Church. This assertion is not reckless, as may be perceived by the fact that the belief, in this region, is that children are not to be taught in things that concern the soul, and consequently not baptized until operated upon by the Holy Spirit, at a maturer age. Hence they run wild.

To combat these evils we have maintained the principle of presenting the Church as the authorized teacher of Divine Truth; this being her only claim to be heard amidst the numerous parties with which Kentucky is replete. This attracts the attention of the grown up, and though it raises a cloud of dust for a moment, it has its usual effect.

For the children we have established parish schools, special services and instrumentalities, in which they have become interested. And also the slave is attended to with equal care.

The means of training in the Church's holy faith are used weekly; and in attaining the results we are cautious lest they be led to enter upon the way of life without the necessary substratum. And, with this rigid caution, we have reaped a cheering fruit, in the confirmation and admission to the Holy Communion of some of these.

These statements will tell more effectually than bare statistics, which, for a proper estimate, depend upon local circumstances unknown to the general reader. Hence the clergyman, who labors with all the energies of his soul, and with really great success, is often placed, by his public reports, at a disadvantage.

Yet, as I must state such facts as are demanded, they are given. My baptisms for the past year, in this Anabaptistic locality, have been 41, of whom 10 were slaves; confirmed 4; communicants last reported 24; present number 34; marriages 4; burials 2; Sunday Scholars last year, 36; present number, 129, of whom 61 are slaves; teachers 11; parish school, for religious as well as mental training—teachers 2; pupils 37.

Divine service is held on Sundays, Holy Days, and Litany Days, besides other extra services, on each of which occasions sacred instruction is given, and the Holy Eucharist celebrated frequently—an advantage apparently given us by the weekly communion of the Campbellites. The children have been catechised, in Church and in schools, over 200 times, referring every topic to the catechism as its map or charter.

Thus, by God's help, we are overcoming the difficulties and disorganization I found on my arrival.

---

*Paducah—Rev. Willard Presbury.*

THOUGH it is as yet comparatively a day of small things with us, yet taking into consideration the past condition of the parish, they show to me a very gratifying degree of prosperity. Prejudice is gradually subsiding, and the institutions of the Church seem steadily gaining favor in the community. My regular congregation is at least one-third larger than when I entered upon the duties of the station. The place is rapidly increasing in population and wealth, and these causes alone will, I doubt not, tend to the increase of the parish. But what we are most anxious of course to see, is a spiritual increase. And of this I trust the great Head of the Church will not deny us. Several adults have now the subject of baptism under consideration, and I hope my next report may contain some important additions to the body of Christ. There are but few children belonging to the parish. This accounts for the smallness of my Sunday School. Occasionally, however, one comes from another school. I superintend my Sunday School myself, and teach about one-half of it, so that my labors on Sunday are equivalent to three full services.

The adult baptism reported was of a very interesting character, from the fact of its being that of a converted Jew. He was a native of Morocco, Africa. He was passing through the place, and came in, and with great solicitude requested baptism. After thorough examination, I publicly baptised him, and he went on his way rejoicing in the Messiah whom his countrymen rejected and crucified.

For some weeks past I have felt exceedingly anxious lest I should have to resign the station, or tie up my hands by some secular employment. Living here is very expensive, nearly double what I supposed it was be-



fore I came; and with all my economy, and even denying myself of many of the comforts those enjoy around me, I found that my expenses were exceeding my income. I called my Vestry together and made known the fact; and they with commendable liberality promptly added two hundred dollars to the salary stipulated for this year, and at the same time expressed the hope that it might still be increased for the coming year. This relieves me from anxiety on this score for the present, and places me under renewed obligations to devote myself to the cause of our blessed Lord and Master.

---

### Illinois.

#### *Peoria—Rev. J. Niglas, D. D.*

ANOTHER semester has gone by, and thanks be to the Lord, not quite so fruitless as the former, though I would wish myself to be more abundant. Having no place of worship of my own, my entire efforts were directed towards those of my countrymen who had just arrived, and had preserved a disposition to converse on religious topics.

There are a number who received with heartfelt expressions the book of Common Prayer, and I know they use it frequently to the edifying of their hearts, and commit it to the hands of their children in order to become conversant with the catechetical teachings that it embraces.

I preached twice a month publicly—once in supplying the pulpit of Christ's Church, Limestone, every month, and once fifteen miles north of Peoria, at a farmer's house, where, besides his family, a number of neighbors used to attend services.

The rest of the time I worshipped with my house at home, spending the week in visitations of the sick and such as needed advice and private exhortations to prevent them from associating with the rationalistic portion of our countrymen.

I suppose this will be the last Report I forward to you from Peoria, as I intend to go to Collinsville, where the minister of the Parish was called off by our Lord, and whose people—among whom there are a number of Germans—are now left without the ministrations of the Gospel. Dr. S. Chase mentioned this to me, and to show you and him my ardent desire to make myself useful, I shall hasten to the spot as soon as my means will permit me to go there. I am in good hope that the Lord, who saw my toils up to this moment, will bless my labors in this new field before my eyes.

## Ohio.

*Wooster—Rev. R. K. Nash.*

THE untoward circumstances, which I mentioned in my last communication, still continues. There is such a constant drain from us by emigration, and the good seed sown seems to produce so little effect upon the hearts and minds of the people, that our courage almost fails. We have lost, by removal, during the last year, five entire families, besides many scattering losses, embracing no less than nine communicants. Few as we were before, we feel greatly the loss. Were the spirit poured upon us from on high, this loss might be easily replaced. But the heavens above us continue to be brass; no gentle dews descend to water this part of the vineyard of the Lord. A deep wordliness, and a rampant infidelity, both assuming manifold forms, have taken possession of the minds of men, and refuse to be exorcised. Add to this, the whirl and excitement of politics, the rush of business and the unsettled condition of society, and they together make it exceedingly difficult to gain attention to the subject of religion.

There has been no opportunity for confirmation. A few are in waiting, when an opportunity offers. But it is with us a day of darkness, and gloominess, and discouragement. Our people remain hopeful that a better day is coming—and that is all we can say.

I hope your Missionaries elsewhere have a better state of things to report; and we hope it will not be always thus with us. May He who now hides Himself, soon return and bless us with the light of His countenance, and then shall the days of our mourning be ended.

---

Iowa.

*Lansing—Rev. James Trimble.*

IN August, 1855, the Rev. G. W. Watson visited this place, and organized the parish of St. Luke's Church. November following, our beloved Bishop visited the place, and encouraged them in the work which they had begun. On last May I took charge of the Parish, found four communicants, and a few families favorably disposed towards our Church.

With but one exception, we have been able to hold two services every Sunday since my arrival. We hold our services in a school-house, very difficult of access, and yet our services are well attended. We hope to get the use of the Congregational Church, to hold evening service through the winter.

The people here are now beginning to get acquainted with our service, so as to engage in it. The responses are very good, indeed.

There were many objections raised against our Church after I came here,—some of the *old, worn out ones*. But the prejudices against her are, I think, fast wearing away; and they are beginning to view her, *not* as a branch of Popery, for professing her belief in the “Holy Catholic Church,” but as truly evangelical in her thirty-nine articles, and as the noble defender of the principles of our Protestant Reformation, based upon the word of God, as the only rule of faith and duty.

The interest in our Sunday-school is increasing. We have a few teachers who *regularly* attend, and are devoted to the work. We have a large singing-class, who meet every Saturday evening to practice singing. The ladies of the congregation have commenced a sewing-society, in order to raise some money towards building a Church. We cannot build without some assistance from abroad.

---

### Wisconsin.

*Superior—Rev. John O. Barton.*

I REPORT, as missionary and pioneer, from the most north-west point of civilization. Superior is on the extreme west end of Lake Superior, and from its natural position and advantages, it must, before many years, be “the Chicago of the north-west.” It was laid out about two years ago; now contains one thousand inhabitants, and is increasing at the rate of three or four buildings per week. So much for the future prospects of the town. The *Church* is *first* upon the ground, and has, as yet, the *only* house of worship in the town. The Church people, who are really enterprising and liberal, are more numerous than all the denominations together. A parish was organized in December last, and two lay services were held each Sunday, till the missionary came. At the same time, a small plank church, of the cheapest kind, was commenced, which we are now finishing. All the people of the Parish are very much interested, and our prospects are very encouraging. It is truly an interesting sight to behold, at this *outpost* of civilization, a small church, standing upon the edge of an unbroken forest, filled with an intelligent and interested congregation, joining most heartily in the prayers and responses of our noble service. The prices of materials, and the wages of mechanics, are *enormously* high; so that our little church has already cost about fifteen hundred dollars. This sum, with what they most liberally raise for the missionary, has taxed the ability of the congregation to the utmost. We are now plastering the church, and making it comfortable against our very cold winters. To do this, I have myself advanced *one hundred and fifty dollars* from my own salary, because it is absolutely necessary to have some place for service in winter. Will not some brethren of the household of faith send us some assistance? I cannot spare that amount from my salary (for it is very

small) without *suffering* for the necessaries of life. Our prospects are very encouraging, and doubtless before many years we shall have here a large and flourishing parish. To that end we are now laboring and *enduring*. Since we have been here, and notwithstanding that my wife is in *very* feeble health,\* we have lived in a miserable little log shanty, built of round tamarac poles, through which the rain beats in profusely, and runs down in a thousand little streams. Yet this hut rents for two hundred dollars per year.

We are a thousand miles from the Bishop of the Diocese, and two hundred miles from the nearest clergyman. All of our provisions are brought from Chicago, Cleveland, &c., and in the fall we have to lay in supplies for the *whole* winter. In winter, our only outlet into the world, is to go one hundred and fifty miles across the country to St. Paul, camping out at night, which is no *pleasure*, when the mercury goes down to 36 degrees below zero. Will not some one remember the Missionary, at this ‘far-off city in the wilderness?’”

---

*Elkhorn—Rev. H. Martyn Thompson.*

It gives me pleasure to state that, since my appointment to this post of labor, things have brightened; clouds which then hung over the parish have, by the blessing of Divine grace, been dispersed; the cheering rays of the spirit of unity have again risen upon the minds (and I trust the hearts) of the people, for they seem to join hand and heart in trying to build up this part of the heavenly kingdom.

The parish is small and feeble, being composed chiefly of those who depend upon their daily labor for bread. And yet since connection with them I bear them witness that to the extent of their ability, yea, and some beyond their means, have given to the glorious cause of Christ Jesus their Lord.

The attendance upon the Church services has much increased. The Church here, brought forth and nurtured by the self-denying labors of my predecessors in this field, and particularly of him whom I succeeded, now stands as a light, indeed, upon a hill, amidst darkness of every shade, and the leaven is doing its work slowly but steadily—and to God be all the glory.

I have preached twice each Sunday since my appointment, and held service on all the holy days of the Church.

I have a class of five persons now preparing for the laying on of the Bishop's hands, when he shall next visit us.

---

\*Since the report was written, the faithful wife has been taken to her rest, and the far-off Missionary left, in sorrow and weariness, to toil on, *all alone*. Will not his isolation and affliction awaken in not a few, a sympathy at once cheering and consoling?

I have visited and had prayers with better than thirty families, some of them living three and four miles out of town.

I close, praying that the Great Head of the Church may still bless the parish, and guide its minister and your Missionary into all truth.

---

### Missouri.

*St. Charles—Rev. G. K. Dunlop.*

THE church is, in this place, slowly but steadily gaining strength. Although the town contains a population of 3000, there is but little material for the church to work on, for more than half the inhabitants are either French or German, especially the latter, and these are generally Romanists, Lutherans, or what is worse, Rationalists. But a railroad has lately been opened, connecting this place with St. Louis, and as the town is now growing it may reasonably be hoped that brighter days are in the future. I am not discouraged, it will only require time and patient labor to secure success; but I wish the Board to know the truth, for in missionary reports too frequently only the bright side of the picture is held out to view.

I have visited two other points in the neighborhood, Bridgeton and Plaisant, in both of which I think some good can be done.

From experience I am convinced that this is the way to plant the Church in most districts in the West.

The itinerating system, where both men and means are limited, seems to me the only plan of bringing the Church even partially within the reach of the multitudes.

The Missionary is frequently discouraged by seeing so little fruit at first resulting from his labor; but we must plant in faith, God in his own good time will give the increase.

---

### Arkansas.

*Helena—Rev. Otis Hackett.*

So far as I may judge from present appearances, there is an opening for the Church here, that promises well. It is, however, untried ground. Helena has never before, except for some six months, enjoyed the services of a settled Missionary of the Church. It has been favored with the occasional ministrations of the Bishop, ever since 1846; and had there been a resident pastor to feed and watch over those whom he has, during that brief period, baptized and confirmed, we should now have a strong parish here. As it is, we have but few communicants—some sixteen—and, with

one exception, all of them ladies. But there is a goodly number who are well disposed towards the Church. A gratifying interest is manifested to become acquainted with its ways and claims. More especially is this the case at a settlement some ten miles out of town, where I have a stated appointment. I have never anywhere seen so much anxiety to obtain prayer-books and works on the Church. And with such interest and profit have some read such books as I was able to put into their hands, that several who had known nothing of the Church, are now waiting to be admitted to its communion.

In town, an old storehouse has been rented, and so fitted up as to present quite a church-like appearance;—a very great improvement upon the Court House, where we first held service. It is at least cleanly and comfortable, though I fear—or rather hope—it will soon be found too small for our accommodation. Then (D. V.) we shall build.

---

## Oregon.

### *Portland—Rev. John Sellwood.*

I sent you a letter from Salem, Sept. 17th. In it I informed you that I expected to be sufficiently recovered to be able to go to Portland in a short time; my expectations, however, were not realized. Shortly after writing to you, my wound, instead of healing, became much worse. It is not yet healed, and I have no prospect that it will be for some time yet to come. It discharges as much now as it did on my arrival in Oregon, last June, and looks, I am inclined to think, rather worse than it did then. I am still very weak, but much stronger than I was then.

On the second Sunday in this month I preached in Salem. That was my first attempt. Finding I had sufficient strength to preach a sermon, I at once left for Portland. I came here on the fourteenth inst., and have taken charge of the Church.

My head is much better than it was, but is far from being well; I cannot bear much mental exertion. Should Divine Providence give me sufficient strength, it is my intention to officiate here, without any assistance from the deacon, who has kept the Church open since Bishop Scott left for the States, so that other neighboring places may have the opportunity of enjoying his ministrations.

Last Sunday I gave notice, that it being the duty of all who enjoy the ministrations of the Gospel to pay for those ministrations, according to their ability, I purposed to take up a collection for Domestic Missions, every Sunday morning, except on Communion days. I hope, therefore, that I shall not need to draw on the Treasurer for the full amount of my salary, but that the collections will pay a considerable portion of it. It is

true that the congregation has been a very small one, but I hope that the Lord will put it into the hearts of people to attend on my ministrations of the sanctuary, and will bless those ministrations. Surely the Lord has work for me to do for him in Oregon, after having so wonderfully preserved my life, and at length has given me again some degree of bodily strength and mental ability, so that I am again engaged in at least a portion of the duties of my ministerial office.

---

### Kansas.

#### *Leavenworth City—Rev. Hiram Stone.*

I have delayed writing until I could report something definite concerning our prospects here. Leavenworth City and Fort Leavenworth are three miles distant, both lying on the right bank of the Missouri river. I have canvassed these places to a considerable extent, and find encouragement exceeding my expectations. Several Church families are living at these two points, and are anxious for the establishment of our services. I am holding morning service at the city and evening service at the Fort, with a very good attendance at both places. At the Fort we hold services in a room of sufficient capacity to seat a hundred people, and a considerable interest is manifested for them to be continued. Several officers, with their families, are favorable to the Church, and some of them are communicants. At the city quite an interest has already been awakened at the prospect of the establishment of our Church. We have succeeded in renting a room in the third story of a stone building, which will probably accommodate a hundred people; but we must be subjected to many inconveniences in worshipping here. The room is used during the week for any purpose which will bring money to the proprietor, whether it be for theatrical or whatever other exhibitions. The walls of the room are in the same condition as they were left by the hand of the mason, being rough as the interior of any wall is without a covering of lath and plaster. Our seats are chairs or rude benches, while pulpit and reading-desk comport well with the rest. Yet we consider ourselves *fortunate* in securing for the winter the use of such a room as this.

Leavenworth City is a place of but little more than two years' growth; yet with all its discouragements, its sufferings, and its bloody scenes, it now contains a population of nearly 2,500, and has various buildings which would do credit to places much older. The sale of a large tract known as "The Delaware Trust Lands," has attracted hundreds of people from nearly all parts of the Union, while the lands themselves have sold at prices almost astonishing. This seems to betoken that this place, at no

distant day, is destined to become a point of great importance ; therefore it becomes us to make immediate and vigorous efforts for the establishment of the Church in this place. Several people at the Fort are contributing with us to raise means for the erection of a Church edifice in the Spring, and I have no doubt that this effort will be successful, provided our attempt is assisted by brethren from abroad. A church we must have, if we hope to prosper, for we have the privilege of renting the building which we now occupy only until the first of April next. I have been gratified with the favor extended toward us at the beginning of our services here, and am led to hope that it is the harbinger of prosperity to our Church at this place. The conservative course of our Church during the disastrous troubles of Kansas has evidently won for her a favor heretofore unknown. Lots for a church have been given, and I have started a subscription with the prospect of getting two or three hundred dollars toward the building of an edifice. Yet we need help, and that *immediately*; and in view of our pressing needs I have written an appeal to the Church at large, hoping that such responses will be made as to warrant us in breaking the ground for a church in early Spring. I submit this appeal to you, leaving it at your discretion concerning the propriety of giving it publicity. If in your judgment it needs any modification before meeting the eye of the Church, you are at liberty to make such changes in it as you may deem most proper. If you think it advisable to give it publicity, you can do so through the columns of Church Papers or any other way you deem most expedient. The appeal is a plain statement of facts, and is expressive of our *absolute needs*; and in view of what the parish of St. James', New-London, and St. Paul's, New-Haven, have already done for Kansas, I have confidence to appeal at once to the Church generally for aid.

As yet, my time has been taken up at the Fort and the City, and I think it by all means advisable for me to make these my principal fields of labor, yet I hope to extend my explorations to adjoining places and see what can be done for our cause. But Leavenworth City, I am thoroughly convinced, should be the point where my efforts should be more particularly bestowed. Rents are enormously high, and board is exceedingly dear, both of which will come nearly up to the prices of New-York city. Our people, I think, will build me a small house, so that my wife can come on early in the Spring with our effects, and with this provision we shall endeavor to live upon our stipend. It is very fortunate that I came on alone, and left my wife in comfortable quarters at Waukesha, as our *board alone* here would have swallowed up my salary ; and had we made an attempt at renting a building for house-keeping, our expenses would have been equally great, and quite likely we should have utterly failed in seeking to procure a house in which to live.

I most sincerely hope that liberal and immediate aid will be rendered us



by brethren of the east, and west, and south, so that our prospects, now so encouraging, may not be overcast with shadows of discouragement. This place, like all new settlements of like circumstances and importance, is flooded with a class of lawless people who are a pest to any community, while houses of debauchery and profanity are upon almost every street. Here, too, the Sabbath is disregarded to a degree which many times shocks the moral sensibilities of people accustomed to the more sober and circumspect usages of the old States. All this conspires to render the institutions of religion the more necessary among us. Besides, factions of party in civil matters, and the vagaries of fanaticism gendured by new rising sects in the religious world, and the intolerance of Romish Catholicism, are all swarming to the west, as a place favorable to their future increase. These disorganizing elements are already apparent among us. Hence the need and importance of that abiding conservatism inwrought in the constitution of our Church, and while favorable opportunities are offered for her to exert her influence, it is to be hoped that this will be at once improved. Already two fine stone structures are in process of erection at Lawrence, to be occupied as houses of worship by other denominations, which structures are being reared by means furnished by friends in the East, and particularly by people of Boston. Certainly our Church, with her means and her character, should not be behind others in the cause of Christ.

We have to-day organized a Parish under the name of St. Paul's, which name we have chosen in grateful consideration of the support of the Missionary, which is pledged by St. Paul's, New-Haven. With this beginning, we hope to go on, by steady progress, to a self-supporting Parish.

---

### **Resignations.**

In Alabama, Rev. G. W. Stickney, of Tallasco and Auburn, from November 1st, 1856. In Maine, Rev. F. Gardiner, of Lewiston, from November 10th, 1856. In Missouri, Rev. G. K. Dunlop, of St. Charles, from October 1st, 1856. In Kentucky, Rev. D. C. Maybin, of Elizabethtown, from Jan. 1st, 1857. In New-Hampshire, Rev. J. G. Hubbard, of Manchester, from Jan. 1st, 1857.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Dec. 20th, 1856, to Jan. 20th, 1857 :

New-Hampshire.

Dover—St. Thomas.....	20 00	
Manchester—St. Michaels', of which \$6 are from Sunday School.....	31 00	51 00

Massachusetts.

Amesbury—St. James.....	4 00	
Andover—Christ.....	22 36	
Newtown, Lower Falls—Of which \$1 41 is from Sunday School.....	45 00	
Northampton—St. Johns, for Episcopal Missionary Association.....	25 48	96 84

Rhode Island.

Bristol—St. Michael's, Ladies' Benevolent Society, for Episcopal Missionary Association.....	30 00	
East Greenwich—St. Luke's.....	12 00	
St. Mark's, ½.....	32 00	
Johnston—St. Peter's.....	5 00	
Portsmouth—St. Mary's.....	15 00	
Providence—St. John's, for Episcopal Missionary Association.....	300 00	
St. Stephen's.....	101 52	495 52

Vermont.

Arlington—St. James.....	20 00	
Bellows Falls—Emmanuel (for Iowa).....	14 34	
Berkshire—Calvary.....	6 00	
Bethel—Christ.....	8 00	
Montgomery—Union.....	5 00	
Norwich—St. Andrews.....	2 00	
Randolph—Grace.....	10 63	
Rutland—Charles Clement, for Episcopal Missionary Association.....	4 00	69 97

Connecticut.

Bantam Falls—St. Paul's.....	3 00	
Hampden—Grace, ½.....	30 56	
Hartford—St. John's, William T. Lee, M.D.....	100 00	
Milton—Trinity, of which \$1 is from Mite Box of Sunday School.....	4 51	
New-Britain—St. Marks.....	37 55	
New-Canaan—St. Marks.....	3 23	
Norwich—Trinity, Christmas Collection, ½.....	11 00	
Oxford—"H. C.".....	1 00	
Waterbury—St. John's.....	150 00	
Westport—Christ, ½.....	5 00	345 85

New-York.

Astoria—St. George's.....	35 85	
Brooklyn—Christ.....	25 00	
Grace, a Member.....	3 00	
Messiah.....	11 03	
St. Paul's, ½.....	11 00	
A Lady.....	50	
Burnt Hills—Calvary.....	5 00	
Canton—Grace.....	4 00	
Carmansville—Intercession.....	73 19	
Catskill—St. Luke's.....	50 00	
Charlton—St. Paul's.....	5 00	
Delhi—St. John's.....	10 00	
Kinderhook—St. Paul's.....	9 35	
Little Falls—Emmanuel.....	13 24	
Malone—St. Mark's.....	3 00	
Morris—Zion, ½.....	25 00	
New-York—Calvary.....	413 00	
Christ.....	100 00	
Incarnation, S. S., for Oregon, additional.....	20 00	
St. Mary's.....	30 30	
A Lady, through a member of the Domestic Committee.....	500 00	
Potsdam—Trinity.....	16 00	
Po'keepsie—Christ, additional.....	22 00	
Red Hook—St. Paul's.....	5 00	
Rhinebeck—Messiah.....	14 00	
Sandy Hill—Zion.....	3 13	
Stockport—St. John Evangelist.....	16 19	
Troy—St. Paul's.....	100 00	
Waterford—Grace.....	25 50	
John Knickerbacker, Esq., through Bp. H. Potter.....	1000 00	
A thank offering for Domestic Missions.....	10 00	
Anonymous.....	5 00	
"F.".....	25 00	2569 29

New-Jersey.

Camden—St. John's.....	8 00	
Middletown—Christ.....	3 68	
Mount Holly—St. Andrews.....	25 00	
Swedesboro—Trinity.....	15 00	51 68

Pennsylvania.

Easton—Trinity.....	6 10	
"Fannie's Mite.".....	10 00	
Hamiltonville—St. Mary's.....	14 59	
Holmesburg—Emmanuel.....	35 67	
Philadelphia—Gloria Dei, additional.....	20 00	
Pittsburgh—Trinity.....	374 64	
Pottstown—A baptismal offering in behalf of little Edward in the name and in memory of Amelia, on the sixth anniversary of her death.....	5 00	
Pottsville—Trinity.....	10 84	461 84

Delaware.

Christian Hundred—Christ, of which \$40 are for Bishop Scott's Mission.....	70 62	
Newcastle—Emmanuel, of which \$30 are the Advent collections, \$20 Christmas offerings.....	50 00	

Stanton—Rev. J. L. Sheets..... 6 00  
 Wilmington—Trinity..... 45 78  
 St. Andrew's..... 25 00 197 40

**Maryland.**

Alleghany Co.—Emmanuel.... 26 00  
 Baltimore—St. Luke's..... 33 36  
 St. Peter's, of which \$18 are  
 from a class in S. S.....145 14  
 Rev. N. G. Allen..... 75  
 Montgomery Co.—St. Paul's.... 5 00  
 Prince George Co.—St. Ann's  
 Parish..... 30 00  
 St. Paul's Parish..... 50 00  
 Rock Creek Church, D. C..... 25 00  
 St. Mary's Co.—Charlotte Hall,  
 All Faith Parish..... 3 00  
 St. Mary's Parish..... 10 00 328 25

**Virginia.**

Chesterfield Co.—Dale Parish,  
 Mrs. Mary Thweatt, \$10 ;  
 Mrs. Lucy Thweatt, \$10 ;  
 Rev. A. B. Tizzard, \$10 ;  
 W. E. Blackenship, \$3 ;  
 Mrs. Mary Morley, \$5... 38 00  
 Kanawha Co.—St. John's..... 25 00  
 Lawrenceville—Mrs. S. Lewis,  
 for Oregon..... 5 00  
 Martin Brandon Parish—Mer-  
 chants' Hope Church.... 6 00 73 00

**North Carolina.**

Fayetteville—St. John's..... 80 40  
 Scotland Neck—Trinity..... 36 00  
 Tarborough—Calvary..... 30 00  
 Wilmington—St. James'.....185 65 331 45

**South Carolina.**

Aikin—A Lady.... 20 00  
 Camden—Grace..... 35 00  
 Charleston—Calvary..... 25 00  
 St. Michael's, of which \$5  
 are for the South West,  
 and \$2 50 for Florida.... 49 75  
 St. Paul's..... 20 00  
 St. Phillip's, of which \$30  
 are for Bishop Scott's  
 School, and \$68 44 for  
 Mission under Bp Scott...103 44  
 Mrs. B..... 52 50  
 Columbia—Trinity, of which  
 \$8 are for Texas..... 26 53  
 Pee Dee—Prince Frederick Par. 40 00  
 Pineville—Mrs. E. M..... 25 00  
 Stateburgh—Holy Cross..... 40 00  
 St. Stephens & Upper St. John's 55 00  
 Waccamaw—All Saint's, of  
 which \$40 are for South  
 West, and \$10 for Bishop  
 Scott's School..... 50 00 642 22

**Georgia.**

Columbus—Trinity, of which \$8  
 are for Oregon..... 65 10  
 Mrs. G. Hargrave, for South  
 West..... 9 00 74 10

**Florida.**

Jacksonville—St. John's..... 15 00

**Ohio.**

Ashtabula—St. Peter's..... 13 00  
 Gambier—A Lady..... 5 00  
 Milan—St. Luke's..... 10 00

Mount Vernon—St. Paul's..... 5 00  
 Steubenville—St. Paul's, Christ-  
 mas offerings for Kansas  
 and Nebraska..... 14 00  
 Sunday School Collection  
 Kansas and Nebraska... 8 00  
 Rector's offering..... 3 00  
 Urbana—Emily Ward, ½..... 50 58 50

**Mississippi.**

Jackson—St. Andrew's..... 50 75

**Alabama.**

Greene Co.—St. Mark's, Rev.  
 S. W. Smith..... 2 00  
 Tuscaloosa—Christ..... 40 00 42 00

**Tennessee.**

Chatanooga—St. Paul's..... 10 00  
 Clarkesville—Trinity..... 10 00  
 McMinnville—Mrs. Sally C. M.  
 Reid..... 5 00 25 00

**Michigan.**

Battle Creek—St. Thomas... 14 85  
 Detroit—Christ, of which  
 \$27 42 are from Sunday  
 School..... 77 42  
 Offering of a Communicant 3 00  
 Saginaw City—St. John's..... 7 00 102 27

**Louisiana.**

Covington—Christ..... 5 00  
 New-Orleans—Trinity.....133 20  
 Thibodeaux—St. John's..... 23 00 161 20

**Indiana.**

Evansville—St. Paul's..... 15 42  
 Jeffersonville—St. Paul's..... 11 00  
 Laporte—St. Paul's..... 5 00  
 Saundersville—Vanderburgh Co 5 50  
 Terre Haute—St. Stephen's... 14 00 50 92

**Missouri.**

Bowling Green..... 2 50  
 Louisiana..... 2 50  
 St. Charles—Trinity..... 3 45  
 St. Louis—Christ.....150 00 158 45

**Illinois.**

Chicago—Rev. Dudley Chase,  
 for Episcopal Missionary  
 Association..... 15 00  
 Galena—Grace..... 24 25  
 Limestone Prairie—Christ, ad-  
 ditional... 1 00  
 Pekin—St. Paul's..... 2 50  
 Waverly—Christ..... 11 25 54 00

**Wisconsin.**

Beloit—St. Paul's..... 15 00  
 Elkhorn—St. John's..... 5 00  
 Fond du Lac—St. Paul's..... 20 83  
 Milwaukee—St. John's..... 5 00  
 New Diggings—Collected by  
 little Annie, on her fourth  
 birth-day..... 4 60 50 43

**Iowa.**

Davenport—Trinity..... 20 80  
 Keokuk—St. John's, for the  
 Episcopal Missionary As-  
 sociation..... 51 86 72 66

Minnesota.				
Fort Snelling—Rev. E. G. Gear	25 00			
Minneapolis.....	5 00	30 00		Legacy of the late Mrs. Margaret Pepper, of Philadelphia, per G. K. Thompson, Esq., ½.....570 65 670 65
Washington Territory.				
Fort Vancouver.....	17 50			Miscellaneous.
Families of James Bernie and Alexander C. Anderson.....	20 00			A Churchman, for Domestic Missions..... 10 00
Mr. J. M. Strong.....	2 50	40 00		Total from Dec. 20, 1856. to Jan. 20, 1857..... \$7,420 23
Legacies.				Total since Oct. 1st., 1856..... \$16,669 39
Ninth Annual payment on account of legacy of Whitehead J. Cornell, Esq. of Brooklyn.....	100 00			

The following sums in aid of Domestic Missions have been contributed through the Episcopal Missionary Association for the West, at Philadelphia, by the following named Churches and individuals, from the 1st to 31st December, 1856 :

Maine—From St. Stephen's Ch., Portland.....	30 00		Maryland—All Saint's, Frederick..... 49 96
Massachusetts—Grace Church, Newton Corner.....	12 00		Virginia—St. Paul's, Richmond, \$75; St. Paul's, Alexandria, \$20; St. Paul's, Lynchburg, by Dr. Storms, \$75; Trinity, Matthew's and Christ Church, Middlesex, \$20; Emmanuel, Middleburg, \$30; Trinity Church, Upperville, 10—Total..... 230 00
Rhode Island—E. Chase, Newport, \$10; one half for Bishop White Prayer Book Society paid over to them.....	5 00		Missouri—H. Yerger, St. Louis 5 00
New-York—Christ Ch., Brooklyn, by Dr. Howe.....	160 00		Ohio—From "L," Zanesville, \$3; St. James, Cross-Creek, \$6; St. John's, Cleveland, \$15 86—Total..... 24 86
St. George's Church, City of New-York.....	300 00	460 00	Michigan—St. Peter's Church, Flint..... 16 25
New-Jersey—Trinity Church, Hoboken.....	30 00		Total receipts for the month of December..... \$1222 44
Pennsylvania—Church of the Evangelists, \$9 32; St. Andrew's, Pittsburgh, \$55 75; St. Andrew's, Springfield, Susquehanna Co., 2; St. David's, Radnor, \$7 82; Christ Church, Towanda, \$40; St. John's, Bellefont. \$5; St. Stephen's, Wilkesbarre, viz: Judge Conyngnam, V. L. Maxwell, Mrs. Maxwell, Mrs. Fuller, Mrs. Ross, Mrs. Hillard and Henry Colt, each \$3—annual subscription and Advent collection, \$69—in all, \$40; St. Paul's, Philada., \$100; Church of the Messiah, Port Richmond, \$5; L. L. A., \$2; St. John's, York, Pa.—Total.....	333 89		To which add balance on hand, Dec. 1st, 1856..... 3378 21
			Of this aggregate sum, the Treasurer of the Domestic Committee has received.....125 00
			And there has been paid for postages, &c..... 7 82 132 82
			Leaving to be still received by the said Treasurer, when appropriated by the said Association, the balance of..... \$4467 83

# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

---

---

FEBRUARY, 1857.

---

---

### *THE EPIPHANY COLLECTIONS.*

As we put this number to press, the annual Epiphany collections begin to flow in, and thus far with many encouraging signs. The hope is indulged that the advance made last year by the Church, in its contributions to this object, was but the precursor of a yet brighter day; and that we may be warranted in believing that its members are beginning, in some measure, to realize the obligations resting upon them, and to place themselves in a position which, in respect to "the grace of giving," will exhibit them in more favorable comparison with other Christian bodies than heretofore.

This encouragement—may it prove to be well-founded—is especially needed just now, when our old Missions need strengthening greatly, and when new spheres of action are opening, upon which we are loudly called to enter.

---

### *MISSIONARY CORRESPONDENCE.*

WHILE to some, the journals and letters of missionaries appear to go too much into detail, to others, again, that very detail adds to their interest. And, therefore, without curtailing them, as some would advise, we present them with all their

minuteness, for the sake of those who desire so to have them, adding other matter, of a more general character, to suit the first class of readers. It will be remembered that we are strictly confined to missionary topics, and therefore cannot, in the nature of things, afford the variety of other religious periodicals.

---

CHINA.

EXTRACT FROM A LETTER OF THE REV. R. NELSON.

SHANGHAI, CHINA, *Oct. 6th, 1856.*

The last month has been one of encouragement in my field of labor, from the fact of my day-school teacher positively declaring himself on the Lord's side. This young man has been teaching for me since the first of the present year. After having been for a few months engaged in his work, during which time he necessarily became acquainted with the catechisms we teach, and the portions of Scripture I read and expounded, he expressed his conviction that the doctrine was good, and said that he meant to learn it. Soon he declared he had no faith in the idols, or in the various doctrines taught for religion among his countrymen, and seemed to reach the conclusion, that there could be but one true God, the Creator and Ruler of all things.

From that, he seemed to grow gradually in knowledge of Scripture truth, and an earnestness in searching after it; and now for some months past, he has unhesitatingly declared his belief in the truth of Scripture generally, and I rejoice in the hope that he has "learned Christ, and been taught by Him as the truth is in Jesus." Its bearing upon himself and his eternal condition, after this life, seemed to lay strong hold of him, and to escape the misery of the next world, seemed to be the matter of chief anxiety to him: and then he arrived at the satisfying conviction that Jesus, and he alone, could accomplish this great end for him.

His father died a few months since, and from that time he appears to have been more set upon making a profession of Christ. He has since been instructing his mother, and has induced her to come to my little chapel sometimes, to hear the gospel preached. He is also quite earnest and bold in urging upon those who come in, to forsake their evil ways and turn to Jesus, the only Saviour of sinners. Yesterday he took me aside, and told me he had examined himself well, and he did truly believe with all his heart, and was penitent for his sins, and fully conscious of them, and his strong desire was to be baptized;—in which desire, I purpose, God willing, soon to gratify him.

My day-school continues very much as heretofore, except that during the summer the number of scholars has been smaller, which is a case of very

common occurrence, as during the summer, the children can often earn something towards the support of the family. The place I now use for a school and chapel, having been gotten, in good part, with reference to Dr. Fish having a hospital there, and it being not very favorable for gathering congregations, I am hoping soon to get another, which shall be better for the purpose than the present.

---

## JOURNAL OF REV. C. KEITH.

*Feb. 1st.*—To-day Chu-Kiung's examination for Deacon's Orders was concluded, and he read to us a sermon on the text, "God so loved the world," &c., with which all were much pleased.

*Feb. 3d.*—To-day, after morning service in the Chapel, a woman came to me who has been some time under instruction, but has not progressed in knowledge. She declares, that she firmly *believes*, but that grief and distress have so impaired her memory that she *cannot* learn the Catechism. She seemed much distressed when I told her it was necessary for her to *understand* the truth before she could be baptized; but whether she hopes for some worldly good, or is sincere as far as she knows, is hard to tell. Such cases occur here constantly of people who insist that they believe but cannot learn. It is very hard sometimes to know what to do with them. We generally take the ground, that if they are sincere, they will learn *in time*, and show them that we are willing to teach them patiently.

*7th.*—The Chinese New-Year being at hand, our day-schools are now suspended, and to-day the old teacher of Mrs. K.'s farther day-school came to stay with us for part of her vacation, that she may have a better time for preparation for baptism.

*Sunday, 10th.*—To-day Chu-Kiung was ordained in the Chapel, in the presence of a large assembly, who were apparently much impressed with the service. It was the first time the old teacher had ever attended any regular Christian service, and she was filled with wonder. We have determined to move her school to a nearer village, from which she may be able to attend the services regularly.

*Monday, 11th.*—To-day the Bishop came over to talk with the old teacher, and I thought her a fit subject for baptism. It has been most delightful to witness the childlike faith with which she has received all the instruction given her. She devours all Christian books that are put into her hands, sometimes sitting up until after ten at night, intent upon her book.

*Sunday, 17th.*—This morning I had the privilege of admitting the old teacher to the fold of Christ. She seemed full of joy, and said that now she was "at peace." Chu-Kiung preached his first sermon, and seemed to feel much the solemn nature of his office. His conclusion was a very affecting appeal to his countrymen to receive the truth.

*March 4th.*—This afternoon three Romish priests came to visit our school. They were strangers here—one of them from *Liau Tong*, near Corea. He said that last year, on a voyage with a companion, their ship had been taken by pirates, and his companion thrown into the sea, though his own life was spared.

*Monday, 10th.*—To-day Miss Jones and Mr. Points left us to go down to their ship at Woo-Sung. Everything bids fair for a speedy and comfortable voyage.

*Sunday, 23d.*—The old teacher was confirmed, and communed with us for the first time.

*Wednesday, April 3d.*—Mrs. K. and myself leave to-day, for the "Hills" near us, in the hope that we may find a few days' recreation, of service to us in the way of giving some strength for the summer.

*Tuesday, 15th.*—To-day Mr. Syle and family arrived in excellent health and spirits, after a voyage of about the ordinary length.

*Sunday 27th.*—At service in the Chapel, one of Mr. Nelson's servants was baptized, a Ningpo man, who has for some time shown a deep interest in the truth. A circumstance occurred to-day, which seems to promise more, than most of the accounts we have, of Chinese willingness to receive the Gospel. A young man in the same hamlet with two blind men, whom the Bishop baptized last year, professed to believe in the truth, and desired baptism, being very sick. The men say this morning that he is dead; but died professing his faith in Jesus, and his hope of going where Jesus is. It is said that others in that neighborhood desire to have preaching established there, and Chu-Kiung, who went to preach to them, reports that they are very ready to hear. May it prove the beginning of a blessing upon that place, and upon our labors here.

---

## MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

EXTRACTS FROM THE JOURNAL OF L., 1856.

SHANGHAI, *March 14th, 1856.*

SEVERAL of the boys still quite ill. Have passed the day in attendance upon them, teaching English and studying the Yih King.

*15th.*—The Bishop visited the Second Section in Chinese; heard recitations in Mencius, the eighth and tenth volumes of the Lun Yü, the Pak Ka Sing, San Sy King, with reading in the colloquial version of Genesis. After the recitations were over, the pupils who have been in school some time were sent to their lessons, and ten who have been received into the school on trial within the last few weeks, were detained in order that the Bishop might select from among them six who *should*, or rather who *could*,



remain in the school. He looked at them attentively, inquired their names, and the circumstances under which they had been received, but seemed to find it difficult to select, and quite declined deciding—and so once more they were all sent to their studies, and seemed quite delighted that the Bishop had made no choice. I felt almost determined to keep them all, though there be no allowance made for their support. I am sure if some of the rich Christians at home could see these fine boys, they would gladly give of their abundance, rather than they should be given up to idolatry and sent back to their heathen homes, when their parents are so anxious to place them in a mission school.

Soon after school was dismissed for dinner, the elder brother of one of the said ten boys came to see if his little brother could remain with us, as he was told when he left him a few days since, we could not promise to keep him, but would take him for a week or two, and see if he proved willing, obedient, and apt to learn—which he has done, and manifests a strong desire to remain here and learn foreign books, though he is only nine years old. As he comes from a distant village, a famous seat of idolatry, and near a celebrated Romish school, there seems a special Providence that has brought him here, and I could not refuse him; so yielding to his brother's solicitation, a Chinese teacher was called to write the papers, which he signed, and by which his little brother becomes a member of our school for ten years. He entered by the name of "Tsur San Yung." May his name be written in the book of life, and may he be indeed elected as a chosen vessel of mercy from among this heathen people.

There seems an evident seriousness among the larger boys. Six of them asked permission to attend the Chinese prayer-meeting this evening at the Bishop's.

*March 16th, Sunday.*—So many of the boys are ill, I was not able to leave them to attend divine service; but have passed a good part of the day in the school-rooms, teaching their Bible and other lessons.

*17th, Monday before Easter.*—Early morning duties in attending to the sick boys. Twelve are confined to their beds. After the morning study hour in Chinese, read forty pages of the Yih King with my Chinese teacher. Taught my English classes from one to four o'clock. At half-past six went in the evening study hour, and was glad to find every boy in the room attentively studying, most of them the Bible; but was sorry to find several absent, and on inquiring for them, found they had been taken down with the So Tz, since the afternoon school.

*18th.*—Duties of the day as usual. Doct<sup>r</sup> Le—— called to see the sick boys. San Yung has learned the a-b-c's.

This afternoon was the funeral of one of our Chinese communicants, a blind man, who lived in the city. He died on Sunday, and was brought here to be buried. All the boys attended the funeral, and he was buried just in the rear of the school building. As they were returning from the grave, the bell rang for evening prayers. The boys being quietly seated,

and looking as if they were expecting to hear something more in reference to the solemn scenes they had just witnessed, I read to them the seventh chapter of Ecclesiastes, and never felt more deeply the truth of the last clause of the first verse—true as it must be of all who die in the Lord. It was particularly so in the case of this poor blind man, whose body had just been committed to the grave; and I tried to impress upon the boys the great and glorious change that had passed upon his spirit, and how strikingly true it was, that the day of his death was better than that of his birth; that he who, a few days before, was poor and needy, and sick and blind, was now forever free from pain and suffering, had entered upon eternal joy, and could gaze with undimmed eye upon the face of Jesus, amid the changeless light and glory of Heaven.

*Wednesday before Easter.*—Doctor Le—— called to see the sick pupils. Twelve are still in bed. Feel very much indisposed with fever and headache—symptoms of the So Tz, I fancy, as it is quite a contagious disease. Attended the evening service.

*Thursday before Easter.*—Duties of the day as usual, with the care of the sick, which hardly leaves time for the ordinary duties of devotion. Some of the sick boys are better, and some of them much worse.

In the school-room to-day, after hearing a class in Gallaudet's Natural Theology, I said, rather to myself than to them, "Really, you did not recite very well." One of the class, as he went to his seat, looked very much troubled, and said something in Chinese, in a tone too low to be understood, and on being asked what he said, replied in English, "Last night I prayed God I might say my lesson well." He was told he must study very hard, when he prayed to God to say his lessons well. There is evidently an increasing interest on the part of the boys to listen to instruction, and also to speak English. One of the younger ones said to another, to-day, who was standing by the teacher's desk, talking, "Did not Miss F—— read last night at prayers, 'wise man not many words?' " I had read to them the 17th chapter of Proverbs, and from the two last verses had taken occasion to reprove their great fondness for talking, and was glad to find that one boy remembered it even for a day.

*Good Friday.*—Went with the boys to the early morning service in the Chapel, but returned so much indisposed, was unable to sit up any the remainder of the day, except to attend a little upon the sick, and give their medicine. In the evening Dr. Le—— called, and as he prescribed the same medicine as for the boys, suppose I have taken the So Tz from them. Fok Tse, the adopted son of the blind man, was received into the school.

*Easter Eve.*—Still too much indisposed to do any thing more than to attend the sick, some of whom are better, and some not as well. The disease is so contagious, it is very difficult to get any one to assist in taking care of them.

*Easter Day.*—"It is Easter—beautiful Easter!" So said one of the sweetest spirits of the Church; and beautiful the day is, in all its asso-

ciations, and the great event which it commemorates. Without, all is brightness and beauty, the air is perfumed with the first spring flowers, and resounding with the merry song of birds. But I have passed the day in a darkened room, suffering from fever, inflamed eyes, sore throat, and other painful effects of the So Tz. The Bishop kindly came to see me for a few minutes, and I said to him, "This seems rather a sad way of spending Easter." "Yes," he replied, "but perhaps God intends to teach you more than you could learn by attending the public services of the Church." I trust it may be so, though I am a slow learner in the divine life, or should not require such continued and heavy discipline from my Heavenly Father.

*Monday in Easter Week.*—Still too much indisposed to leave my room. Gave the boys holiday, as they have had none since the commencement of the session in February.

*26th.*—Able to attend a little to the school and to the sick boys. Bathed their faces and hands in warm water, arranged their beds, and made them look at least a little more comfortable. The patience of the boys in sickness is quite remarkable. The quiet, uncomplaining manner in which they submit to pain, and the willingness with which they take medicine, might be a model to many a Christian child.

*28th.*—Again able to attend to school and other duties, but with weak eyes and a troublesome cough.

*29th.*—After the morning prayers, the Bishop visited the First Section in Chinese, and heard recitations from the Classics, and reading in Genesis, and translating into the colloquial; examined the writing-books and compositions in the Chinese character; expressed himself pleased with the improvement of the pupils. After he left, attended to the duties of the clothes-room; settled the accounts; taught their Sunday-school lessons in English for to-morrow.

*Sunday, 30th.*—Most of the pupils are better, and able to attend the morning service. Rev. Mr. K— preached.

"Kwun Yun," one of our former teachers called, bringing with him three merchants from "Hang Chow," who asked for Bibles. They had never before been in a foreign house. They examined everything in the room with a great deal of curiosity, and asked a great many questions about foreign customs. Seeing some copies of the Chinese Classics upon the table, one of them asked if I read them. Being answered in the affirmative, he said, "Do you understand them?" "Yes," replied Kwun Yun, "she reads the translations in French;" and taking up a quarto copy of the "Li Ki" in that language, gave it to him to look at. He examined it with much curiosity; asked if French was my native language, and seemed greatly puzzled to know how one whose native language was English, could be assisted to understand Chinese by reading translations from it in French. He was told foreign ladies not unfrequently learn four or five languages. He looked surprised and incredulous, and when Kwun

Yun assured him it was true, he said with a sigh and shrug of his shoulders, "Aye, uga kwo niun kwa"—"Foreigners are clever." After some more conversation, carefully wrapping up the Scriptures that had been given them, in their pocket-handkerchiefs, they took leave with many thanks.

*Monday, 31st.*—The sun shone out brightly this morning, for the first time in more than a week. The sick boys really look glad to see the sun shine, and all seem better; are to take no medicine to-day, except quinine and cough mixture.

After teaching the English classes, finished reading the "Yih King," the most ancient and most admired (perhaps because least understood) of all the Chinese Classics. Its origin is attributed to Fohi, the first Emperor of China, who reigned about 3,000 years before the Christian era. It was the favorite book of Confucius, who is said always to have carried a copy of it in his hand, and wished his life might be prolonged only that he might be able to acquire a perfect knowledge of it. He wrote a commentary upon it in ten chapters, which those who lived after him called the "teu wings," upon which the book would fly down to posterity. It treats of many subjects, which may all be reduced to three classes, viz: Physics, Metaphysics and Morals. It is studied in all the schools in the Empire; but it is said few, even of the wisest of the teachers, know much about it. My teacher, who is a literary graduate, confessed he did not understand it *all*.

*April 1st.*—The day bright and cold. Duties of the day, and attendance upon the sick, as usual, some of whom are better. Three who have been out of school three weeks are again able to attend. Two more were taken ill with the So Tz.

*2d.*—Duties of the day as ordinary, with the addition of attending to Mrs. K——'s classes in English, as she and Mr. K—— have gone to "the Hills," for her health.

Several of the parents of the boys have called to ask permission for their sons to go home and keep the feast of "Ching Ming," and join in the idolatrous rites and sacrifices of worshipping their ancestors; all of which requests were most decidedly refused, except in one case, where the father was so importunate I became somewhat impatient, and told him his son might go with him if he was so desirous to take him, but he would no longer be considered a member of the school, nor be allowed to return. The father made no reply, but walked away with a very disappointed air; and his son, who is a fine lad, and improving, particularly in his English studies, resumed his lessons and was in a very good humor all the morning.

After school, commenced reading the "Hiaw King," or classic on "Filial Piety," which consists of conversations on that subject between Confucius and one of his favorite disciples, named Tsung Tsan; translated the first chapter into English for the boys to copy.

*April 3d.*—Early morning duties in the Chinese school, giving the sick boys medicine, and supplying them with warm tea, &c.; and after school prayers, taught English until 12 o'clock. In the afternoon, again in the Chinese school, and was quite interrupted by persons coming for their children to go home to the feast of the "Ching Ming." For one boy—who lost his father last summer—his mother, grandmother, his two sisters, two aunts, and several of his friends came, begging that he might go home and stay a week. They were told, "that is quite too long." The grandmother said, "three days." She was told he could not be allowed to leave his studies. The mother said, "just one day, then; let him come to-morrow." She was told not for one hour even could her son be allowed to leave his studies to attend idol feasts, or join in idol worship; that it was the first object of the school to teach the pupils to renounce idolatry, and worship one living and true God. One of the aunts said, "Yes, that was very good; but could the boy be allowed to go just *this time*, as this was the first Ching Ming since the death of his father, and he had not yet offered the prescribed worship to his spirit." She was told this school knew no such customs. One of the visitors then urged her brother to ask permission to go, but he declined; and after a little while they all took leave, though looking somewhat disappointed, with as much politeness as if their requests had been granted.

*April 4th.*—The beginning of the Ching Ming, or "Festival of the Tombs," and the Chinese are seen in every direction, carrying food, silver paper, and fancifully-cut strips of colored paper, to place upon the tombs of their deceased relatives and friends. First the silver paper is burned, then the food offered; after which the spirits have fed upon the spiritual part, they themselves eat the remainder, and after the ceremonies are over, put the colored paper upon the graves and leave it there, in token that the proper sacrifices have been made.

At this season the tombs are usually swept and repaired, if necessary; hence the rite is sometimes called "Saw King San"—sweeping the tombs.

*April 5th.*—Duties of the day as yesterday. Several of the boys who have had the So Tz, were again in school, and three more were taken down with it. Several have the whooping-cough, and more than several the psora, to a degree that entitles them to separate apartments, and makes it little less to be dreaded than the small-pox, which is now quite prevalent around us.

*April 6th.*—The first Sunday in the Chinese month; most of the boys able to attend the service in the Chapel. Mr. Nelson preached in Chinese a very earnest and animated sermon on the subject of the rich man and Lazarus; read the ante-communion service, and assisted the Bishop in administering the sacrament of the communion. Solemn as must be the Holy Communion at all times, and in all places, yet to a little band of missionaries in a heathen land, as they kneel before the symbols of the broken body and shed blood of their Saviour, these sacred seasons come

home to the heart with deeper meaning, and seem to separate them more entirely from the world around, than when in their father-land they knelt in costly churches amid the multitude of God's chosen people. They awaken in the heart a stronger desire to live for God alone, a more earnest calling upon Him for patient strength and trustful love to accomplish all His will concerning them, and to be faithful unto death in the work which He has given them to do.

After the service, taught the first class their Bible lessons in Chinese and English; in the afternoon, the whole school their Sunday lessons in English, catechised them, conducted the afternoon prayers, and dismissed them for the day. Evening, attended the usual divine service at Mr. N——'s.

*April 7th.*—Mr. and Mrs. K—— still absent. In the morning, taught all the boys English; in the afternoon, studied Mencius, first with my Chinese teacher, then with M. Julien's translation in Latin, which is of much assistance in determining the moods and tenses of the verbs, and the cases of nouns and adjectives, in which the Chinese language is so deficient.

Sick boys all better but one; though those with the psora demand not a little attention. Doctor Le—— says he has never known the disease to be so prevalent as it is this season.

*April 9th.*—Mr. and Mrs. Keith returned at 7½; Mrs. K.'s health somewhat improved. Taught English from eight to twelve without intermission; the boys were very studious and attentive, and seem so anxious to learn, it lessens very much the labor of teaching.

In the afternoon read Mencius with my Chinese teacher, and translated the third chapter of the Hiaw King into English, for the boys to copy. Doctor Le—— called to see the sick boys, who all seem getting better. A former pupil of the school called, bringing with him a fine looking lad whom he wished to place in school; but he was told there were already six more pupils in the school than there was any provision for; therefore he could not be received. In the care of a large school, half a dozen more or less pupils make no difference in the labors of those who have charge of them; and it is not the least of our trials that we are prevented, for want of funds, from receiving as many scholars as our time and strength allow us to take care of.

*April 11th.*—Ordinary routine of school and other duties as usual. One of the boys, who was taken ill of the So Tz while on a visit to his home, returned to-day, after an absence of two or three weeks, accompanied by his mother and grandmother. He is an only son, and the darling of them both; but with true Chinese politeness, they made no claim upon my care for him, nor even said that as he had not fully recovered, they begged any indulgence for him in regard to his lessons. But on leaving him, the old grandmother looked so lovingly upon him, and she had looked so much as if he would like to return with her, I said, "He is very pre-

cious to you, I suppose." "O, no," she replied, smiling, "you are very precious to me, because you have taken such good care of him." This kind of politeness is not uncommon among the Chinese, and it sometimes involves so much self-control and consideration for the feelings of others, it seems quite a pleasant feature in their character. But the more one becomes accustomed to it, and knows how rarely such expressions are accompanied by any corresponding feelings, the less pleasure it gives, and the more a person feels how valueless are all expressions of courtesy which do not come from the heart.

*May 27th.*—Routine of school and other duties as usual, and any details since the last date (April 11th) would be a mere repetition of what has already been written. There has not been a day since the commencement of the session in February, that some of the boys have not been absent from their lessons on account of illness; hence, taking care of the sick ranks among the ordinary duties of the day. To day, Doctor Le—called and prescribed for cases of fever, chills and fever, and psora; and yet the school seems gradually and steadily improving. No one pupil has been absent all the time; and when they have been kept from their classes by illness, on their return to school they show a good degree of diligence in "getting up" with their classmates. The Bishop has organized a Bible-class, consisting of eighteen, who manifest a serious attention, and wish to know more of "the doctrine of Jesus;" and though none of them as yet give decided evidence of conversion, several have expressed a wish to be baptized, and we trust they may yet "be called out of darkness into light," as there are earnest hearts praying that God may pour out His spirit upon them, and raise up from among them those who shall go forth and preach the gospel of Jesus, in wisdom and power, to the millions of benighted China.

---

#### FROM ANOTHER JOURNAL.

*Friday, Feb. 8th.*—The aged teacher of the Nien-Ka-Koh day-school, Koo-Niang-niang, came to-day to remain as guest during the vacation. She is very anxious to be baptized. The young teacher of the near, or Hoong Kur day-school, came to visit her. The latter, on being asked when she would believe and be baptized, answered—"Wait a little; my family do not believe, and I am the younger among them. Would it be good for me to do such a thing alone?" The two seemed to enjoy the interview very much, and perhaps the example of the old teacher may affect the mind of the younger.

*Monday, Feb. 10th.*—Yesterday, Chu Kiung, (or as he is better known in the United States, Mr. Tong,) was ordained Deacon. It was a service full of interest to every one—to the missionary circle, and to the native Chinese who were present. Although it is vacation, my young teacher

was present, with several of the pupils of the school; several women and children from Nien Ka Koh were also present, and all remained to witness the Communion. I trust the service may not have been lost upon any of them.

*Tuesday, Feb. 11th.*—It is proposed to administer baptism to Koo-Niang-niang on the next Monday. She seems very happy in the prospect, and devotes herself night and day to the study of the Bible and Prayer-book, and other books of Christian doctrine. She has been particularly interested in *Pilgrim's Progress*, which was given her to read. She referred to several passages with lively pleasure—one in particular struck her mind forcibly. It was where the pilgrim, burdened with his sins, turning from Sinai, whose flames and lightning so exceedingly terrified him, came to the cross and felt his burden roll from off him, and then went on singing of the goodness and mercy of God. "That is like me," was the comment. A book entitled "*The two Friends*," or a conversation between a Christian and a heathen Chinese, delighted her very much; indeed, she is never weary of reading the books put into her hands, sitting up sometimes to quite a late hour at night.

*Saturday, Feb. 16th.*—Chai, the Deacon, came in a day or two since, to converse with Koo-Niang-niang, as he was to stand witness for her. His manner was very like a pastor's, and he happily referred to her case, as one called by the Saviour at the eleventh hour. The idea struck her at once, as she replied, "Yes, called at the eleventh hour;" but, added Chai, "The wages is the same!" *Ne Ka Boo-boo*, a blind communicant of several years standing, who was asked to stand witness for Koo-Niang-niang, came in and spent nearly the whole of to-day with her, repeating the catechisms and talking of the doctrine. She is a lively and intelligent old woman, and always seems to have a warm interest in those who "believe in Jesus."

*Monday, Feb. 18th.*—Yesterday, Koo-Niang-niang was baptized, and she does seem very happy and simple-hearted in her faith. She was speaking of her son again, who died suddenly about three years since. She said that for three days before his death, he did not recognize even her, and was constantly repeating the books he had been translating with Mr. McClatchie, (a Missionary of the Church Missionary Society here.) When Mr. M. came at length to see him, the sick man immediately recognized him. On being asked if he believed in Jesus, he answered in the affirmative; and then the mother added, with anxious and inquiring look—"I do not know whether he went to heaven or not?" The question being referred back to her, "Did he *believe*?" she would reply—"He *said* he believed—but I do not know whether he has gone to heaven or not. He always said he had not time to be a Christian!"

Yesterday also gave us the pleasure of seeing Mr. Tong stand up with his first message, as God's minister to his benighted countrymen. It was a very interesting sermon from the text, "God so loved the world



that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Chu-Kiung's manner was impressive, and really had much of what we term *unction*. There was a great deal of point in the questions with which he, as it were, interrupted his discourse, and much naturalness, for it is just the way a Chinaman talks, as if to keep alive attention. May many be raised up from our school to stand in his place in due time.

Several women and children from Nien Ka Koh were at service, and afterwards came in for instruction. It seems that two of the children have, of their own accord, undertaken to catechise these women, with the purpose of thus hastening their progress through the Catechism, and the women assure me that these children pray every day. If this be true, though their minds are dark, it is unspeakably better than praying to idols. I do believe that those scholars think of God in heaven as the Being who created them, and who supplies them with daily blessings, and that it is good to pray to him; but whether they would on that account cease *all idolatrous worship*, is far more than I could say.

*Tuesday, Feb. 19th.*—The aged teacher left me to-day for the school she is to open to-morrow at Tsan Hoong-pang. On her way thither, she narrowly escaped serious injury, being upset by the carelessness of her bearers! She is suffering much from anxiety for her only grand-daughter, who is now ill with small-pox, and whose sister has just died with it, a little girl to whom the aged woman was much attached. She says, "Every few minutes I pray to Jesus to spare the life of the child, and if she lives I will teach her to believe in Jesus."

*Feb. 22d.*—Alas for the aged teacher, Koo-Niang-niang! She has been called to a new sorrow, and to a severe trial of her faith in the God to whom she has learned to pray. The child for whose life she entreated is dead! surviving her younger sister but one month! The teacher was quite overcome in speaking of her, and said she must always regret having permitted the child to leave her to visit her mother in the city. She says that when the child became very ill, her mother asked her if she "wished to go away to heaven?" and that the child replied, "I wish to go there." The bereaved grandmother goes over these last words again and again, as if to find some comfort for her loss. She has now no little companion to cheer her in a strange home, and to attend to her comforts. She was evidently much attached to both the children, and they were really remarkably sweet, intelligent little girls. The younger, aged 8 years, had been her sole remaining companion during the horrors of the siege of Shanghai, and when all others of the family had fled. She was in school about six months, but the elder sister remained the whole year, and only left a month since to visit her home. Ever since, the aged woman has learned to pray to the true God and Saviour. She has taught these children to pray also, and has often said she would train them up to be disciples of Jesus, that they might "together go to heaven." "Ah, me," said she

to-day in her grief, "were they not nice children, and could they not have studied together, and have learned the doctrine of Jesus, and have grown up to believe in Him? and now both of them *are not!*" The child's soul, which has just been called away, is the thought to which she is constantly reverting, and with evident anxiety, and in this there appears a reality in her belief in *heaven*, and in her sense of the value of a soul, which is rare to meet with among the Chinese, who profess the name of Jesus. Many, if not most of the Chinese converts, betray the strangest indifference as to the souls of their friends. One is sometimes constrained to ask, "Do they *really* believe what the Bible teaches them?" We are naturally astonished at this apathy, but on second thought is it not *far more* strange, that we who have known the truth, and enjoyed every means of grace, *from our infancy*, should have so little faith, and act out so feebly the doctrines we believe? But to return to my afflicted friend. She told me that she "prayed to Jesus to take the child's soul to heaven," as if *even now* she could not cease praying for the child. It was suggested to her that she should now pray especially for the afflicted mother of the children, that she might be led in her sorrow, to seek comfort and blessing from Jesus. The mother is indeed distressed, for it is scarce six months since she lost an infant boy nearly two years of age; and she has previously lost a son of ten years, and a daughter of five years—making in all five children deceased. There still remains to her a son of thirteen years, and an infant of a few weeks, who must also suffer the horrors of small-pox, which has this winter desolated so many families.

---

## MISCELLANEOUS.

### AFRICAN EXPLORATIONS.

THAT vast region of Southern Africa, lying south of ten degrees south latitude, has been at length penetrated by a white man, and a traveler has returned to civilization with the experience of sixteen years residence among the natives in the interior of this mysterious Continent. We, of course, allude to the recent arrival in England of Dr. Livingston, the celebrated missionary. As an explorer, he has contributed greatly to geographical science; as a missionary, he has labored successfully among the African tribes, regardless of personal danger, hardship or privation; and as either the one or the other, he is justly regarded as one of the most remarkable men of the present day, and is entitled to all the honor he has received at the hands of his countrymen. Dr. Livingston has only left the scene of his labors for a few months. His whole soul is in the arduous work he has undertaken, and that work, he says, is scarcely commenced. He returns to civilization to give us an insight into a problem

—still obscure—but worked out sufficiently to encourage every hope that it will be one day satisfactorily solved.

The first expedition of scientific importance performed by Dr. Livingston, was from the Cape of Good Hope, by the Lake Ngami, to Linyanti, and thence to Loando, on the Western Coast. Along this route, before untraveled, the position of rivers, mountains, lakes and places, were determined with scientific precision; the climate and the geology of the country were correctly noted and recorded, and the habits, manners and customs of the people were thoroughly examined. But, great as this feat may be considered, either as a daring, hazardous enterprise, or as an important contribution to geographical science, its results are not to be compared with those of the subsequent journey, accomplished by the same traveler, across the Continent, from the Portuguese settlements on the West, to those on the Eastern Coast. Starting from Loando on the West, the Doctor, according to the account given by himself, struck the Coanza, which river he followed in an easterly direction until it reaches the Kasye, and then along the latter river, from South to North, as far as Lake Diloto, a large expanse of water in the centre of the Continent. This water communication is further continued by a river called the Leambye, which, after lengthened windings, finally takes the name of Zimbese—and, passing through the towns of Tete and Sena, empties itself at Quilimane into the Indian Ocean.

It is not possible, within the compass of a brief article, to particularize the places, lakes, rivers or mountains which Dr. Livingston has discovered in Southern Africa. Following on the map the bare outline given above, the reader can glance at the great extent of country now opened up. But to establish the position of rivers, lakes, and mountains, whose existence was hitherto unknown, forms a minor portion of Dr. Livingston's labors. A knowledge of the physical structure of this unexplored country—deeply interesting though it be—is still less interesting than the discovery of a new and vast field for the enterprise and industry of man. We learn now, for the first time, that, far beyond the confines of civilization—where its vices have not penetrated—the true negro family possesses an unexpected intelligence and great capabilities for refinement and improvement. Many of this despised race accepted, with readiness, the truths of Christianity, and all expressed their willingness at once to trade with the white man. North of twenty degrees south latitude—supposed, up to this time, to be an arid, burning desert—lies an immense territory, which, we are now told, possesses a pleasant and healthy climate, and a soil well watered—covered, says our traveler, with a net-work of rivers, many of which are large and deep, and never dry up. Here some of the most fatal diseases among Europeans are unknown. Such is the country to which a highway from the sea has been opened up. We have but the faintest glimpse, as yet, of its undeveloped resources; but they promise an abundant harvest to the future trader. Among the articles of

commerce that he found in his travels, Dr. Livingston enumerates various fibrous substances, strong, and in one case resembling flax; the sugarcane, of which the natives know nothing; indigo, which grows wild, and is quite a weed; wax, honey, quinine and senna. Among the metals, Dr. Livingston includes iron ore, and malachite, from which copper is extracted. There are also coal fields, and even gold has been occasionally found. These are but a few of the products of the country lately traversed by the English missionary. To develop its newly-discovered resources will not only extend commerce, but will effectually suppress that traffic in the negro which is still carried on—though in a diminished degree—to the curse of civilization and the shame of humanity.

We sincerely trust that within as short a time as possible, the results of Dr. Livingston's explorations will, in a detailed form, be laid before the world. Within a few months, the distinguished traveler himself will return to pursue his peculiar vocation, and to labor anew in the cause of Christianity and Science. He will leave behind him a very high and well-deserved reputation.—*N. Y. Times.*

---

#### TRAVELLERS IN AFRICA.

WITHIN the last few years a great deal of light has been thrown on this interesting country. Livingston has bisected its southern extremity as far as the ninth parallel of southern latitude, and crossed over from Loando to Quillimane; Galton has discovered and lived amongst the Ovampo; Gordon Cumming has shot upon the banks of the Limpopo; Barth has navigated Lake Tchad, and spent nearly a year at unvisited Timbuctoo; Baikie has forced a steamer into the unexplored waters of the Binue; Werne has traced the White Nile to the base of snow-clad mountains; and Mansfield Parkyns has been naturalised in Tigre; Krapf and Erhardt, from behind Zanzibar, bring us astounding news of the enormous reported extent of the unknown lake Nyassi; and Mr. James Hamilton has given us an account of his explorations amid the ruins of the Cyrenaica and Agharme; while in a new volume we have Mr. Burton's visit to Harar, the Timbuctoo of Eastern Africa, a city which, though often attempted, had never before been visited. "The ancient metropolis of a once mighty race," says Mr. Burton, "the only permanent settlement in Eastern Africa,—the reported seat of Moslem learning—a walled city of stone houses, possessing its independent chiefs, its peculiar population, its unknown language, and its coinage—the emporium of the coffee trade—the birthplace of the kat plant, and the great manufactory of cotton cloths, amply, it appeared, deserved the trouble of exploration."—*Blackwood's Magazine.*

## AFRICAN TRADE.

The following we copy from the Sierra Leone *New Era*, of August 23, being a memorial of Sir Edward Buxton to Lord Palmerston, for the propagation of civilization in Africa. This memorial, says the *New Era*, met with a very favorable reception :

The undersigned having long taken a deep interest in the Christian civilization of Africa, and its effectual deliverance from the evils of the Slave Trade, beg leave to submit to her Majesty's government the following statement.

1. That the trade with the West Coast of Africa, independently of its beneficial influence in suppressing the Slave Trade, is of great and increasing importance to this country ; for the confirmation of which they beg to refer to the statistical returns appended to this memorial.

2. That the published accounts of the successful expedition up the rivers Niger and Tshadda, in the year 1854, undertaken at the instance and under the auspices of her Majesty's Government, show that great advantages would accrue to the commerce of West Africa, if this natural highway into the interior of that Continent were effectually opened and kept open for a few years.

3. That the late expedition has also shown that the fatality which attended the expedition in 1841, may be, in a great degree, at least, obviated by choosing a proper season of ascent, and by improving medical treatment ; since, though the expedition was for nearly four months in the rivers, not a single case of serious illness occurred to a crew of twelve Europeans and fifty-four natives.

4. That it appears to your memorialists that all the prospect of introducing civilization and Christianity into Africa, by the navigation of the rivers Niger and Tshadda, which led her Majesty's government to send out at a great cost the expedition of 1841, still exist ; and that they should be promptly improved by this country, before they are closed by any change of circumstances, or taken out of our hands by other nations.

5. Your Memorialists are convinced that it is essential to the success of any plans for the attainment of this object by means of Native agency, that her Majesty's government should establish, or promote the establishment, of a regular steam communication between Fernando Po and the confluence of the Niger and Tshadda rivers, in order that Native traders may be assured that the way will be kept open ; and also, that her Majesty's government should, at periodical intervals, extend such communication further up the two rivers, with a view to the extension of geographical discovery, of commercial enterprise, and of religious civilization in the interior of Africa.

6. That, should her Majesty's government accede to this proposal, there is every prospect of the completion of the great and benevolent object in

view, by the spontaneous commercial enterprise of liberated and other Africans in the various settlements upon the west coast, and by the zeal of Missionary Societies.

7. That the prospect of thus introducing lawful commerce, civilization, and Christianity into this part of Africa, are greatly strengthened by the example of one powerful and enterprising nation, called the Yoruba nation, whose country occupies the chief districts lying between the Bight of Benin and the river Niger, which, within the last ten years, has made rapid progress in social improvement, chiefly through the immigration of their liberated countrymen from Sierra Leone, and by the residence of missionaries amongst them. A statement respecting this nation is appended to this memorial, and your memorialists have reason to know that there are large numbers of this tribe, and of the Ibo tribe, now in Sierra Leone, ready to take advantage of the opening of the Niger to lawful commerce, by immigrating to those parts for the purposes of trade.

8. Lastly, in the prospect of an extension of the West African trade, that it will be of great importance to make Sierra Leone a free port, it being the only harbor upon a coast line of at least 2,000 miles. A letter from Macgregor Laird, Esq., upon this point, is appended to this memorial.

Your memorialists, therefore, humbly pray that her Majesty's government will adopt measures both for promoting British commerce and civilization, and for effectually suppressing all remaining slave-trade upon the West African coast; and they submit the following measures as especially conducive to these ends.

(1.) To maintain the African squadron in the state of efficiency which it had attained before the breaking out of the Russian war, when the slave trade along the whole West African coast was reported to be virtually extinct.

(2.) To provide as a branch of the duties of the West African squadron, or in some other way, the sending of a small steamer up the Niger, to the confluence, each season, for the next five or seven years, to give confidence and encouragement to any trading settlements which may be formed of emigrants from Sierra Leone, or other parts of the coast; and to protect lawful traders from the marauding tribes which infest the Delta of the Niger.

(3.) To secure to British traders a free use of some port, either at Fernando Po, by a commercial treaty with Spain, or in some other locality, of which several have been selected in the neighborhood of the Cameroons, as an entrepot for British merchant ships.

(4.) To place a small war-steamer upon the river or lagoon on which the island of Lagos is situated, which would give the command of the waters running parallel to the coast for nearly 200 miles—which are now used by slave-boats to dodge and escape the cruisers on the coast.

(5.) Lastly, in the prospect of an extension of the West African trade, to make Sierra Leone a free port.

#### THE PATHS OF COMMERCE.

The commerce of Africa admits of being classified into four great divisions. The first is the commerce of the Barbary States and the Cyrenaica, including Tripoli and Fezzan, Tunis, and the Eastern Jerreid, Morocco, Fez, Suse, and Tefilat—in fact, the whole country from the western limits of Egypt to the confines of Suse and the Great Atlas opposite the Canary Islands. Second, Algiers, now the colony of France, the focus of another system, and under different commercial restrictions. Another division is that which prevails on the Atlantic coasts of Africa, mostly within the tropics, and which the European trader pursues from the Senegal river to the Zaire or Congo river, in six degrees of south latitude, and sometimes in countries beyond the boundary claimed by Portugal. The fourth division concerns the commerce carried on on the east coast of Africa, both in the Indian and Red Seas, from Port Natal to Abyssinia, claimed as tributary to the Imaum of Muscat and countries south of the Red Sea. The country of Grenna—the Cyrenaica is rich in fruit trees and vast herds of cattle, sheep, goats, and camels. It is, therefore, celebrated for honey, wax, and coarse wools for chairs and mattresses.

Internal commerce with Africa has, in successive ages, enriched the nation that has governed it. It built the temples and cities of Egypt. It gave the Carthagenians the means of maintaining their fleets and armies of mercenaries. Piles of goods were heaped upon the shore, and gold found in their place. The great Sahara was ploughed as now, by caravans, and the republic thus possessed itself of those riches which were beyond the grasp of the monarchs of Persia and Egypt. The caravan system is indigenous. The Catholicity of the Koran in the excitement of pilgrimages upheld it. The Greeks, Romans, and Vandals possessed themselves of it in turn.

In the letters addressed to the princes of Africa, by the European governments, with the view of establishing commercial relations, and obtaining security for merchandise and protection for merchants, peculiar stress is laid on the traders' character of quest. Freedom of commerce is claimed from barbarous princes, on the plea of the sanctity of hospitality. The higher the national characteristics, the firmer the commercial bond, and the more extended the influence with these people, who are accustomed to resolve every act of life into an ideal abstraction. Here, it will be admitted, are materials for a great trade. In fact, a trade that may be called great already exists. It is, however, curiously small, when compared with what it might be, and when we remember how near it is to our own country, and that our merchandise and a certain portion of the produce our ships convey, is coveted as eagerly as our own manufacturers covet a

market, there is no apology for prolonged indifference. The articles of import to Barbary have been chiefly English cloths, of cotton, linen, wool, (fine and coarse), bar iron, steel, tin and copper in plates, nails, artillery and brass, earthenware, china cups, glass-ware, mirrors, copperas, arsenic, alum, lead, silk, taffetas, damask, velvet brocades. We have not got the latter articles, but we may obtain them advantageously in foreign markets. Then there is refined sugar, tea and coffee, and India cottons, white and blue—the latter for the tribes of the Sahara are largely taken. Rice is well adapted to exchanges made with Barbary; tea is confined to Morocco; coffee being the beverage of the countries to the South.

Tropical Africa takes beads, trinkets, cotton cloths, coarse wool, fire-arms, lead, tobacco, brass pans, sugar, cutlery, needles, paper, thread, plush, earthenware, bottles, gin in cases; and exchanges ivory, dye-woods, aromatic seeds, gold dust, drugs, cassavi, yams, palm oil. The quality of its spices provides for them always a ready market.

Wools, admitted to be of the finest merino texture, are brought from Cafsa, Tozar, Nafta, and the country of the Mezzab, south of the main Atlas of Algiers. It is used by the Persians and other manufacturers, in their finest shawls and other fabrics. The finest dates in Africa, perhaps in the world, come from various parts of the Jerried.

The extensive olive forests and orchards of Tunis Proper, supply the fruit from which the purest and most tasteless oil is abstracted by the Darbiel Maa, or cold water process. The amount of this oil consumed in France and Italy is incredible. We generally get it only indirectly from these countries, where it is mixed with oil of inferior quality or make, and burdened with the cost of transit, of delay, and customs duties, and sold under names that, owing to this transposition of place, are ridiculously classical.

A very good kind of date comes from the districts of Angela and Jallon. Various other parts of Barbary yield the produce of qualities considered to be the best of their kind—such as hemp, flax, pitch and tar, coarse sponge, madder, saffron, sago, cummin, caraway, and other seeds, hides, calf, goat and sheep-skins, gum and feathers.

These notes and suggestions may render, we would hope, some service to the commerce of this country. Our citizens are actuated by a spirit of commercial enterprise unparalleled by that of any other nation. This spirit of enterprise, however, in order to be beneficial, should be properly directed. With us, as there exists no necessity of new incentives to adventure, all we need is to be guided by those principles of practical calculation which are the result of positive knowledge, to save us from embarking in schemes of chimerical speculation. Notwithstanding the large increase of the Mediterranean trade, it continues difficult to acquire a correct knowledge of its details.

On the other hand, our merchants are under no small obligations to those who suggest new sources of profitable speculation, and furnish not



only a general outline of the commercial aspects of those regions where gains may be reaped, but a chart of the route which leads to it. The only legitimate encouragements to commerce consist in the diffusion of such valuable information; and, though no effects are to be seen directly, and no considerable body of capitalists embarked since in proposed adventures, it may determine new lines of trade that shall become more and more attractive from obvious considerations of success.—*Boston Advertiser.*

---

### INTELLIGENCE.

AFRICA.—A letter from Bishop Payne, dated Cavalla, W. A., October 9th, 1856, contains the following paragraph:

“Miss Alley’s death reduces the number of our foreign female assistants to two—Mrs. Payne and Miss Williford; while, with Mr. Rambo at Bassa Cove, we have but *four* white male missionaries. But no feeling of discouragement enters our bosoms. ‘We know in whom we believe,’ and who loves and carries forward ceaselessly His own cause.’ And we see that cause steadily advancing, through the efforts, however transient, of those who have gone, and of those who remain. And if the Foreign agency decreases and is feeble, the Colonist and Native increases, and so God is glorified. And we therein rejoice.

“At the same time, in looking at the vast field, ‘white to the harvest,’ we are constrained to exclaim, ‘What are the few that we have, among so many!’ and we would bestir ourselves and all others, to ceaseless prayer to the Lord of the harvest, that He will send forth more laborers into his harvest.”

---

LETTER FROM REV. C. C. HOFFMAN.—Just as this number goes to press, we are put in possession of a letter from the Rev. Mr. Hoffman, dated—“Orphan Asylum, Cape Palmas, Nov. 24th, 1856,” from which we make the following extracts:

“*My Dear Brother,*—Having an opportunity of forwarding a letter by steamer, I avail myself of it and write you a few lines. God still preserves us and prospers our work. You have been informed of the death of Miss Alley, on the 29th of September. The Bishop is well. Mrs. Payne as well as usual. I think, however, both she and Miss Williford have suffered from over-

much work. Mr. Holcomb has not yet been attacked with fever. Mr. Davies, who is here, is in good health.

"Things here are going on as well as under the circumstances could be expected. We have seventeen boarders. The examination and Convocation will be held in a few weeks.

"Our last date from Mr. Rambo was the 4th of November; he was at New Cesters, on a Missionary tour, and expecting to go into the interior next month."

### TREASURER'S ACKNOWLEDGMENTS.

In order to admit of an earlier issue of the "SPIRIT OF MISSIONS," the Treasurer's Acknowledgments will, hereafter, be made up on the 15th of each month.

### Acknowledgments.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from Dec. 26, 1856, to Jan. 20, 1857.			
<b>Maine.</b>			
Portland—St. Luke's.....	15 06		
<b>New-Hampshire.</b>			
Dover—St. Thomas', by Rev. T. G. Salter .....	6 00		
Manchester—St. Michael's S. S., Af. ....	6 00	12 00	
<b>Vermont.</b>			
Royalton—St. Paul's .....	7 00		
Rutland—Trinity .....	25 00		
Windsor—St. Paul's, (a Communicant.) .....	5 00	37 00	
<b>Massachusetts.</b>			
Andover—Christ, S. S., "Francis Clarke," Af. ....	9 00		
Great Barrington—St. James, \$16 64c.; Mrs. H. E. Pynchon, \$2 .....	18 64		
Northampton—St. John's, J. P. H., ed. Af., \$20; S. S., by Rev. J. P. Hubbard, \$42 8c.; Cape Pal. Orph. Asy., do, add'l, \$4 .....	66 08	93 72	
		<b>Rhode Island.</b>	
East Greenwich—St. Luke's, Africa .....	7 00		
Pawtucket—St. Paul's, "Little Mary" .....	1 00		
Providence—St. John's, Collection in Chapel, \$33 51c.; Christm. Offering, Morning S. S., \$102 19c.; Colored S. S., \$10 .....	145 70		
Mrs. L. W. Bancroft, for subscription to <i>Cavalla Messenger</i> for 1857 .....	50		
Warren—St. Mark's .....	32 00	186 20	
		<b>Connecticut.</b>	
Ansonia—Christ, S. S., Christmas Offering, penny coll.,	10 57		
Danbury—St. James', Af., by Rev. J. L. Townsend .....	10 00		
Hamden—Grace, ½ .....	30 56		
Hartford—Rev. N. S. Wheaton, D. D., for Africa .....	20 00		
St. John's, W. T. Lee .....	100 00		
Norwich—Trinity, Christmas Collection, ½ .....	11 00		
Southport—Trinity .....	21 25		
Stratford—Anon., by D. Dana, .....	1 00		
Watertown—Mrs. Wm. Dayton, for Bassa Cove .....	5 00		
Westport—Christ, ½ .....	5 00	214 38	
		<b>New-York.</b>	
Brooklyn, (South)—St. Paul's, ½ .....	11 00		

Delhi—W. H. Griswold, Af. \$2;  
 Chs. Marvine, Greece, \$5, 7 00  
 New-York — A Churchman,  
 Chi., \$5; Af. \$5..... 10 00  
 Incarnation, Ep. coll., by G.  
 F. Nesbitt, Treas., \$327  
 57c.; S. S. Misa. Soc., ed.  
 E. Harwood, Africa, and  
 H. E. Montgomery, Chi.,  
 \$50..... 377 57  
 "F"..... 25 00  
 "C. E. P.," post-mark,  
 "Yorkville,"..... 2 00  
 St. Mary's, S. S., for Af. 13 58  
 "J. S. P." by Mr. Irving... 2 50  
 Epiphany, \$60 60; "Hey-  
 ward Jonea' acholarship,"  
 Af., \$20..... 80 60  
 Otsego Co.—Morris, Zion, ½.. 25 00  
 Ravenswood—St. Thomas'.... 51 48  
 Yonkers—St. John'a..... 75 00 680 73

New-Jersey.

Hoboken—Trinity, by Rev. N.  
 S. Harris, \$80, for Af.;  
 \$20 from S. S., for  
 "Gracs Wright" scholar-  
 ship in Africa..... 100 00  
 Moorestown—Trinity, S. S..... 10 00  
 Morristown—Redeemer, S. S.,  
 \$8 96c.; ed. J. H. Tyng,  
 2d ann. payment, Af.,  
 \$20..... 28 96  
 Newark—House of Prayer, by  
 Rev. J. W. Shackelford.. 10 00  
 Princeton—Anon., Af..... 1 00 149 96

Pennsylvania.

Honesdale—Grace, S. S., Christ-  
 ma Off., Cavalla Church,  
 Af..... 20 00  
 Philadelphia Co.—Frankfort,  
 St. Mark'a, Chi. .... 10 00  
 Germantown, Christ, S. S.,  
 2d payment towards the  
 erection of the Mission-  
 house for Mrs. Payne... 250 00  
 Philadelphia—St. Luke's, S. S.,  
 Chi. .... 25 00  
 Miscellaneous—From several  
 individuals, for 1856,  
 for "Bishop Payne Schol-  
 arship, African Mission,  
 by J. A. V. .... 40 00  
 "H. G." ..... 5 00  
 Advent, Rev. H. H. Bean,  
 \$40, Africa; \$20 Chi. .... 60 00  
 Crucifixion, Bedford Street  
 Mission, (Colored), S. S.  
 School, first anniversary  
 offering, for Af., by Rev.  
 Dr. Newton..... 10 00  
 St. Andrew's Fem. S. S., to  
 aid in the support of day-  
 school under care of Miss  
 Conover, Shanghai .... 50 00  
 Pottsville—Trinity, a member'a  
 thank-offering on recover-  
 ing from illness, by  
 Rev. D. Washburn, Af. 5 00  
 Towanda — Christ, \$28 82c.;  
 S. S. \$27 07c..... 58 59  
 Upper Merion — Montgomery  
 Co., Christ, Swedes..... 5 00 535 89

Delaware.

Lewes—St. Peters, S. S., Af... 10 63

Maryland.

Baltimore—St. Peters..... 15 00  
 Emmanuel, by Rev. H. V.  
 D. Johns, D. D., \$278;  
 Af. S. S. Miss. Societies of  
 do ¾ Af., ¼ Chi., \$222;  
 additional, \$50..... 550 00  
 Rev. N. G. Allen..... 1 00  
 District of Columbia—Washing-  
 ton, Christ, \$14 88, part  
 of Collection; \$40 S. S.,  
 Ed. native boy and girl,  
 Af.; \$10 annual cont. of  
 Jno. P. Ingle, Esq., Af., 64 88  
 Rock Creek Parish, Ep. coly.  
 \$10; S. S., \$10; family  
 of C. H. W., \$5, through  
 Mr. Dana..... 25 00  
 Kent Co.—North Kent Parish,  
 St. Clement'a, by Rev. Mr.  
 Knight, Af..... 10 00  
 Miscellaneous—"Little Mel's  
 Savings for Bp. Payne"..... 4 00 669 88

Virginia.

Albemarle Co—St. Anne'a Par.,  
 Christ Ch., Ladies' Soc.  
 for Rev. R. Smith's boy in  
 China, by Rev. W. M.  
 Nelson..... 30 00  
 Chesterfield Co—Dale Parish,  
 by Rev. A. B. Tizzard,  
 Mrs. L. Thweatt, \$10;  
 Mrs. M. Thweatt, \$10;  
 Rev. A. B. Tizzard, 10;  
 Midlothian School, \$6;  
 through D. Dana, Jr. .... 36 00  
 Fluvanna Co—Columbia, Mrs.  
 M. E. Carrington..... 5 00  
 Jefferson Co—Smithfield, Mrs.  
 Sharp, for Af. Miss. by  
 Rev. J. E. Grammar..... 5 00  
 Leetown, St. Bartholo-  
 mew'a, by Rev. J. E.  
 Grammar..... 2 22  
 Hanover Co—St. Martin's, Car-  
 rier Dove Soc. for schools  
 under care of Rev. R.  
 Nelson, Shanghai..... 3 00  
 Lawrenceville—Emma Field,  
 China..... 50  
 Oak Grove, Westmoreland Co.  
 —St. Peters, by Rev. J.  
 W. Chesley, of which \$5  
 for China and remain-  
 der for Africa..... 27 94  
 Petersburg—St. Paul's, Christ-  
 mas offerings, \$104 54;  
 of which \$5 for Af.; several  
 members by Rev. H.  
 R. Scott, Af., \$12 50..... 127 04  
 Grace, several members, by  
 Rev. H. Scott, Af..... 11 00  
 Richmond—Rev. Dr. Emple, by  
 Rev. H. R. Scott, Af. .... 10 00  
 "Virginia," post mark  
 "Richmond"..... 10 00  
 Shepherdstown—Trinity \$29 25;  
 C. T. Butler, \$10; D. W.  
 and Sarah Bordex, \$0 75  
 by Rev. C. W. Andrewa, 40 00  
 Staunton—J. T. P..... 10 62 318 32

North Carolina.	
Raleigh—Christ, a member, Af., by Rev. H. R. Scott.....	5 00
Rev. Mr. Smedes, do. do.	20 00
Wilmington—St. James, a member, Af., by Rev. H. R. Scott.....	20 00 45 00

South Carolina.	
Camden—Grace, S. S., Af., by Rev. H. R. Scott, \$10 ; a member, by do., \$5.....	15 00
Charleston—St. Paul's.....	20 00
St. Phillip's col'd cong. of, for school house at Sinoe, under Rev. H. Greene, \$15 59; do. for do., \$4 25; do. for do., \$40.....	59 84
St. Michael's.....	23 00
Cheraw—"A friend to Mis- sions".....	100 00
Columbia—Mediator, Africa, by Rev. H. R. Scott, \$186 20; S. S. of do. by same, \$13 80.....	200 00
Trinity, Af., by Rev. H. R. Scott.....	75 01 492 85

Georgia.	
Augusta—Atonement, by Rev. W. H. Hanson.....	51 66
Columbus—Trinity, General, \$42 90; Juvenile Miss. Soc., for completion of Ch. at Cavalla, Af., \$40; education of "William D. Cairns," Af., sixth annual payment, \$20, by Rev. Wm. N. Hawks.....	102 90 154 56

Alabama.	
Mobile—Ch. of Good Shepherd, (col'd.), by Rev. G. W. Stickney.....	5 00

Tennessee.	
Clarksville—Trinity, S. Society, for ed. J. J. Ridley, Af., \$25; Whitehall Female Miss. Association, for ed. Margaret Brown, Africa, \$25; (for Carrier Dove, \$5 paid to publisher)... Knoxville—St. John's, by Rev. Thos. W. Humes.....	50 00
Mt. Minerville—Offering of a little girl.....	5 00 85 00

Ohio.	
Ashtabula—St Peter's.....	8 00
Granville—Rev. A. Sanford, Africa.....	10 00
Hamilton—Mrs. M. Appleby, for Cavalla Messenger from January, 1857.....	1 00
Milan—St. Luke's.....	7 00
Newark—Trinity, S. S., New-	

ark, Ohio, Scholarship in Mission Sch., Af.....	20 00
Springfield—Christ, \$17; S. S. \$10.....	27 00
Steubenville—Rev. J. Morse, per Rev. E. A. Strong, for Africa.....	20 00
Urbana—Miss Emily Ward, ½, by Mr. Stanford.....	50 93 50

Illinois.	
Batavia—Calvary.....	3 00
Chicago—Atonement, per Rev. D. Chase.....	15 00
Ottawa—Christ.....	9 00
Peoria—St. Paul's, by hands of Bishop Whitehouse.....	50 00
Sycamore—St. Peter's.....	4 50
Waukegan—Christ.....	18 24 99 74

Indiana.	
Evansville—St. Paul's.....	5 51

Michigan.	
Detroit—St. Paul's, \$65 72; 11. P. Baldwin, Esq., \$50.....	115 72
Christ, \$42 57; part of ann. collec. S. S., 1856, \$27 43 70 00	185 72

Wisconsin.	
Beloit—St. Paul's.....	15 00
Elkhorn—St. John's.....	5 00
Racine—St. Luke's, by Rev. Dr. Park.....	15 00 35 00

Iowa.	
Davenport—Trinity, for Af. ....	11 48
Dubuque—St. John's, by Rev. R. D. Brooke.....	150 00 161 48

Missouri.	
St. Louis—St. John's, by Rev. F. J. Clerc.....	18 65

Legacy.	
Late Miss Margaret Pepper, of Philadelphia, by Geo. H. Thomson, Esq., ½.....	570 65

Miscellaneous.	
T. R. I., "For Foreign Mis- sions P. E. Ch., Epiphany offering".....	5 00
From the Rev. H. R. Scott, on account of collections, particulars hereafter....	150 00
Through the Rt. Rev. Bishop Potter, part of the con- tribution of John Knicker- backer, Esq., of Water- ford, N. Y.....	500 00
•	655 00

Total, Dec. 20, 1856, to Jan. 20, 1857.....	5,510 79
Total Oct. 1, '56, to Jan. 20, '57.	\$10,927 64



For use in Library only

For use in films of our

Princeton Theological Seminary-Speer Library



1 1012 01047 1698